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Zion's Herald.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

Cardinal Satelli, who came here to test the supremacy of the Pope among the Roman Catholics of America, is now recalled because his mission has been accomplished. Monsignor Falconio, a name quite unfamiliar to the non-Catholic world of America, is appointed to his place.

An irade, or imperial decree, has just been issued by the Sultan, appointing a Christian governor to Zeltun, in the disturbed district. How much this means no one seems to know. It would seem to be an attempt to placate the Christian nations he has so greatly offended by the horrible massacres in Armenia.

The disturbances in Crete increase rather than diminish. The taste of blood in Armenia has aroused the tiger disposition throughout the Moslem world. Crete, one of the largest islands in the Mediterranean and forming the southern point in Europe, contains a population of 300,000. Of these only 30,000 are Mohammedans; but the 30,000 have been in the habit of ruling with a rod of iron the 270,000 Christians. For a long while the latter have submitted to the indignities and wrongs of their rulers with patience; but, aroused not only by the tyranny exercised at home, but by the outrages of Armenia, the Christians have driven their rulers into the garrison of Vamos. In the affray several of the citizens were killed. British, French, Russian and Italian war-ships were ordered to the scene to restore peace. Though the plea of Armenia was in vain, the condition of Crete received the attention of the Powers.

The political campaign in the Dominion of Canada is unusually active and bitter. The feeling between the parties recalls the vehemence and heat revealed in the Old World struggles. The religious element is not absent from the canvass. The west is intensely Protestant, while the east is as intensely Catholic. The Catholic Church has certain privileges which it insists shall be everywhere recognized by the authorities and people of the provinces. Manitoba struck the key-note in withdrawing support from parochial schools. Ontario and the western provinces insist that she shall be allowed to play the tune through in that key, while Quebec declares that Manitoba must be humiliated. It is Liberal against Tory, Protestant against Romanist. The war-cry on one side is, "Down with free schools!" on the other, "No Romish dictation!" The Dominion has never before got well down to the root of the matter. The Presbyterian Assembly, in its late session, spoke out bravely for the rights and privileges of Manitoba. The vote comes as we go to press.

End of the College Year.

A generation ago the end of the college year meant the closing at Harvard, Yale and Princeton, with a small group of subordinate institutions; but, today, the names of even the great schools are legion. Commencement becomes an important feature of the season. The slackening of trade and business in the great centres is hardly more noticeable than the closing of the halls of education for the summer vacation. All the New England colleges have had pleasant closings; they seem to be in a healthy and sound condition, with ever-brightening prospects.

Earthquake in Japan.

Earthquakes are not new in Japan. That empire lies in the track of natural convulsions. The islands themselves are the result of these mighty upheavals. The one last week was severe. Several of the north provinces were terribly shaken, and the shock was felt through several of the smaller islands. What was worse than the heaving of the soil was the immense tidal wave which followed it, bearing the sea in over wide reaches of country and overwhelming not less than ten thousand of the population. The shocks, felt at intervals of about eight minutes, lasted for twenty hours. Among the towns on the coast swept away by the tidal wave was Kumashii, which was totally destroyed. Details are yet meagre; but every succeeding report is more unfavorable than the one before.

Terrible Shipwreck.

One of the most startling casualties by sea was the wreck, on the 17th inst., of the British steamer "Drummond Castle," off the Isle of Ushant. The steamer, belonging to the Castle Line Company, left Table Bay, Cape Colony, May 28, with 247 persons on board, all of whom except three perished. There were 143 passengers and a crew of 104 men. Many of the former are said to have been engaged in the Transvaal trouble. The island of Ushant is about eleven miles from the coast of France at Brest. A mile inside the island is a partially concealed mass of rocks, upon which the ship was driven about midnight. Agonizing cries were heard on land, but before help could be afforded, or even the boats could be lowered, the ship went to the bottom. Further details are not given.

New Telephone Combination.

On the 19th inst. the New York Telephone Company was incorporated by the Secretary of State at Albany, with a capital of \$16,000,000, to construct, buy or lease lines of electric telegraph to be operated in New York city and thence to Albany and Boston and the intermediate cities, towns and places in New York, Massachusetts, Rhode Island and Connecticut; also across or under the North and East Rivers and New York harbor to Jersey City, Long Island City, Brooklyn and Port Richmond; also from Long Island City and Brooklyn to Montauk Point, L. I., and to the intermediate cities and towns; also from Port Richmond, S. I., to all places in Staten Island; and also to other cities, towns and places in the States mentioned, and to connect with other lines leading to places outside of the territory. The company paid \$20,000 tax for the right of incorporation. The full meaning of the new corporation is not yet made known; it probably signifies consolidation.

The O'Reilly Monument.

John Boyle O'Reilly, one of the attractive and imposing figures of Celtic Boston, was both poet and seer. His understanding held fast by old religious forms of thought and worship, while his imagination and sympathies opened to the ideal and to the possibilities of the future. Though a Roman Catholic, he cast more accurately the horoscope of the Pilgrims of Plymouth than most of the wise men who have spoken in commemoration of the Landing. His poem at Plymouth is marked by insight, depth and optimistic vision.

"Here on this rock and on this sterile soil
Began the kingdom, not of kings, but men."
The friends of the poet, on Saturday, unveiled a monument to his memory on the Fenway, in Boston. President F. A. Walker presided, and President Capen of Tufts College delivered the oration. The Mayor accepted the gift for the city, and Governor Wolcott and Vice President Stevenson were present to witness the ceremony, as also Archbishop Williams, and Bishop Lawrence of the Protestant Episcopal Church. The statue was unveiled by the poet's daughter, when the substantial granite slab and the

figures in bronze were revealed to the audience. The features in the bronze bust of O'Reilly are truthful and expressive; they reveal the glory of the man. The work is one of the masterpieces of Daniel C. French.

The Choice of the People.

Popular government implies the selection of rulers by the people. The framers of the Constitution made that election indirect, giving into the hands of the Presidential electors the final choice of the President. The people immediately went back of that curious contrivance by the nominating convention. In the Republican Convention at St. Louis last week, the people went back of convention managers and overwhelmingly nominated their choice. Mr. Hanna did not create the sentiment in favor of his candidate; he discerned the tendency of popular thought and only aided in taking that tendency on to a culmination. Before the Convention met the party's candidate for President was well known to the public. At the same time the nomination for the Vice Presidency was given to a man who was least conspicuous in the preliminary canvass. Many expected Governor Morton would take the second place; but the boss who came to his aid was the ruin of his hopes. The Convention wanted no bosses; in fact, would none of them or their henchmen. As in no instance before, on a first nomination, the people moved directly for their man, and that man was ex-Gov. William McKinley, of Canton, Ohio. He is emphatically the choice of the people. He received, on the only ballot necessary, 661 1/2 of the 906 votes cast, or more than two-thirds of all. For the Vice Presidential nomination, also, only a single ballot was needed, Garret A. Hobart, of New Jersey, carrying off the prize by a vote of 533 1/2 to 359 1/2 for all other candidates.

The Republican Platform.

The Republican platform, adopted at St. Louis, is a strong and well-constructed piece of political carpentry. It touches the main issues of the hour, and on all of them is clear and outspoken. The principle of protection is asserted, without reference to the McKinley law; reciprocity is defended; an improved merchant marine is favored; justice to the veterans is demanded; the improvement of the Navy, the restriction of immigration, and improved civil service, are promised. There is a word for the free ballot, a denunciation of lynching, a demand for national arbitration, free homesteads, the admission of the Territories, and in favor of temperance and the extension of the rights of women. But the distinguishing feature of the platform is the gold plank. The candidate was really named in the preliminary canvass; but exactly what the attitude of the party should be on the currency question, was only settled in the debates of the convention. The West hoped for silver; the East demanded gold; many feared a compromise, which would really leave the main question in doubt. The Convention made a square issue, demanding sound money with a gold standard, to be modified only by agreement among the commercial nations. In choosing the only safe position the Convention parted company with the silver men, and the battle is to be fought out on the gold issue.

Victoria.

The reign of Queen Victoria has been long and glorious, covering more than half the greatest century in the world's history. On Sunday last she entered upon the sixtieth year of her reign, making her tenure of authority the longest of any English sovereign. The great Elizabeth had an extended and important reign, during which the principles of the Reformation were established in England; but Queen Bees held sway only forty-five years. George III. began to reign in 1760 and lived on until 1820, making his nominal reign sixty years; but his mental condition was so impaired that his son became regent in 1811, cutting the

period of his actual power down to fifty-one years. Victoria has run on without break or reverse for nearly threescore years. She has gracefully recognized what George III. and William IV. denied — the sovereignty of the people. Justin McCarthy opens his "History of Our Own Times" in these words: "Before half past two o'clock on the morning of June 20, 1837, William IV. was lying dead in Windsor Castle, while messengers were already hurrying off to Kensington Palace to bear to his successor her summons to the throne. With William ended the reign of personal government in England. King William had always held to and exercised the right to dismiss his ministers when he pleased and because he pleased. In our day we should believe that the constitutional freedom of England was outraged if a sovereign were to dismiss a ministry at mere pleasure, or retain it in despite of the expressed wish of the House of Commons." The House of Commons, the representative of the people, has become the established political authority in Great Britain. The principle was recognized in the Revolution of 1688, when the popular house dethroned James II. and crowned William and Mary; but the Georges, under an impulse of the Tudor blood, undertook to rub out a bit of history and turn England back to the age of Henry VIII. Victoria perceived the changes of time, and safely piloted the craft of state down the rapids into the broad and quiet waters of constitutional liberty. In his stoutness of will the power of George III. broke; in her graceful yielding to the rights of the people the reigning Queen has made her name great among English sovereigns and her empire the proudest on the face of the earth.

Princely Educational Gifts.

The older colleges, like Harvard, Yale and Princeton, began with small endowments and grew by slow accretions. They were sustained by the savings of the average people. Large gifts for educational purposes are peculiar to our own time, and have for the most part been contributed by millionaires to establish new foundations. The Church Standard states eighteen instances where a million or more was given in each; and the Crisis has been to the trouble of verifying these statements by the testimony of the presidents of the institutions. The sum of these contributions is more than fifty-two millions. We add the names, nearly all quite recent: Stephen Girard, to Girard College, \$3,000,000; John D. Rockefeller, to Chicago University, \$7,000,000; George Peabody, to various foundations, \$6,000,000; Leland Stanford, to Stanford University, \$5,000,000, one-half in lands and equipments; Asa Parker, to Lehigh University, \$3,500,000; Paul Tulane, to Tulane University, New Orleans, \$2,500,000; Isaac Rich, to Boston University, \$2,000,000; and Jonas G. Clark, to Clark University, Worcester, Mass., \$2,000,000. The Vanderbilt family have contributed \$1,775,000 to Vanderbilt University at Nashville. The University of California, including the Lick Observatory, has received from James Lick \$1,600,000. John C. Green wisely put his \$1,500,000 into Princeton, one of the oldest foundations. William C. De Pauw gave to Asbury University \$1,500,000, in consequence of which the institution took his name. The Drexel Industrial School of Philadelphia received \$1,500,000 from the founder, A. J. Drexel, and the School of Applied Sciences in Cleveland, Ohio, received a like sum from Leonard Case. Peter Cooper put \$1,200,000 into the Cooper Union; while Ezra Cornell and Henry W. Sage put each \$1,100,000 into Cornell University. Other contributions in smaller amounts have been made. The late Charles Pratt gave \$2,700,000 to the Pratt Institute of Brooklyn. To the Trade School of New York J. Pierpont Morgan gave \$500,000 for endowment; and Col. and Mrs. Richard T. Auchmuty added \$100,000 to the endowment, and \$250,000 more for equipment. As this record shows, many of the multimillionaires have contributed liberally to the cause of education.

Our Contributors.

BRITAIN'S HOMES AND HAUNTS OF GENIUS.

II.

At the Home of Burns.

Rev. Charles M. Melden, Ph. D.

IT was an ideal morning in early September when I left the cars at

Ayr

to visit the birthplace of Robert Burns. The "auld clay bigging" in which he was born and lived for the first few years of his life, stands about two miles from the station on the road to the "Bridge of Doon." The clear crisp air invited to a walk, and, rejecting the officious services of the cabmen, I was soon stepping briskly along between well-kept houses and highly-cultivated fields. The signs of thrift and prosperity everywhere visible were in grateful contrast to the desolation and poverty which were seen in some other parts of the country. The end of the journey was soon reached, and with curious and reverent interest I entered the room where Scotland's greatest poet first saw the light.

The cottage, which has been enlarged somewhat, formerly consisted of two rooms, a kitchen and a bedroom. The low clay walls and thatched roof, its flagstone floor and rough interior, are characteristic of the humble dwellings of the Scotch peasantry. The bed occupied a recess in a corner of the kitchen. Here amid these unpropitious surroundings the subject of our sketch was born. His welcome into the world was in a very literal sense a rough one; for, as he says,—

"A blast of Januar' win
Blew hanel in on Robin."

Though born to poverty and hardship, Burns was well born. In his parentage he had a priceless inheritance. If they were poor in purse and uncultivated, they were rich in all the qualities which constitute nobility of character. They were industrious, frugal, and pious. Their home was pervaded by a pure religious atmosphere. It was doubtless a scene from his own early life which the poet portrays in the "Cotter's Saturday Night":—

"The cheerfu' supper done, wi' serious face,
They round the ingle, form a circle wide;
The sire turns o'er, wi' patriarchal grace,
The big Ha'-Bible, ance his father's pride;
His bonnet rev'rently is laid aside,
His lyart haffets wearin' thin an' bare;
Those strains that once did sweet in Zion glide,
He wales a portion with judicious care;
And 'Let us worship God!' he says with solemn air."

Near by is the monument erected by the admirers of Burns at an expense of £3,350. It is a copy of the one dedicated to Lycastrates in Athens. As one sees these memorials of the poet here and there, he is reminded of the proverb about asking bread and receiving a stone. A small part of what these monuments have cost would, if given him in the hour of need, have brightened and sweetened his life, and the world would have been enriched with still nobler products of his genius.

Among other interesting mementos preserved in the monument are a portrait of Burns by Nasmyth, several editions of his works and the Bible presented to Highland Mary. At the last meeting with this interesting maiden he gave her this copy of the sacred Scriptures. They stood on opposite sides of a small brook, laved their hands in its waters, and holding the Book between them vowed eternal fidelity to each other. These vows were destined never to be kept, for death soon claimed her for its own. She thus doubtless escaped lifelong sorrow and disappointment, for her lover's promises were written in sand; the next surge of passion—and they were frequent—obliterated every vestige of them. Nothing, however, can exceed the pathos and beauty of the words composed as a tribute to her charms:—

"How sweetly bloom'd the gay green birk,
How rich the hawthorn's blossom;
As underneath their fragrant shade,
I clasped her to my bosom!
The golden hours on angel wings,
Flew o'er me and my dearie;
For dear to me as light and life
Was my sweet Highland Mary."

In a grotto within the monument grounds are Thom's statues of Soutar Johnnie and Tam O'Shanter. They are eminently characteristic and indicate a nice appreciation of their subjects.

Across the road is Alloway Kirk, a small, roofless structure, famous as the scene of the witches' revel so graphically described

in "Tam O'Shanter." An aged Scot volunteered his services as a guide, and pointed out among other objects of interest the grave of the elder Burns who was buried here. For my entertainment he recited in his very broad dialect the well-known poem. His spirit grew young and his eye lighted up as he told how,—

"Weel mounted on his grey mare, Meg,—
A better never lifted leg,—
Tam skelpit on thro' dub and mire,
Despising wind, and rain, and fire;
Whyles holding fast his guld blue bonnet,
Whyles crooning o'er some auld Scotch sonnet,
Whyles glow'ring round wi' prudent cares,
Lest bogies catch him unawares;
Kirk Alloway was drawing nigh,
Where ghaists and hoults nightly cry."

Within sight down the road is Mount Oliphant, where ten years of the poet's boyhood were spent in hard manual labor. Over the hills is Ellisland, where he failed in agriculture because he made "a poet's and not a farmer's choice" of a home, but where he composed some of his most beautiful verses. Still farther away is Dumfries, where the last scenes in his life-tragedy were enacted.

Burns' career is as familiar as it is sad. His lowly birth and childhood filled with cares and toils beyond his years; his *affaires d'amour* and contemplated flight from justice; his publishing venture and sudden popularity; his prostitution of his opportunities; his marriage and retirement to the farm; his experiences as exciseman and early death—are all too well known to be repeated here.

Some men are like the Jordan. They rush in rapid, tumultuous descent through their brief career until lost in the sea of death. Such a one was Burns. Had circumstances been more favorable, his career might have ended differently. His early lot was a hard one. His high-strung, sensitive nature, without which he could not have been the poet that he was, shrank from the coarse toil of the farm to which, nevertheless, he was chained by the fetters of an iron fate. To his credit be it said he never shirked his responsibility, but according to his strength faithfully contributed to the support of the family. He longed for the education which he could not have, and was obliged to be content with a few terms of schooling and such books as his home afforded. And yet his genius could not be repressed. In unpolished, but, for that very reason perhaps, in simpler and more attractive verse, it found expression. He was a poet born and not made. He sang as the birds sing, because he must. Following the plow or strolling about the meadows, songs flowed from his lips. As the mountain spring gushes up through obstructing forces until its pure, sweet waters sparkle in the sunshine, so in spite of adverse and opposing circumstances the verses of Burns, rich in grace and beauty, poured forth to delight and refresh the world. It was only after sin had polluted the source that the stream became turbid and poisonous.

Burns' nature was

A Curious Blending of Strength and Weakness.

He lacked the power to master himself. Even when his prospects seemed to brighten, and rich and powerful friends were ready to give him their patronage, he did not appreciate either their kindness or his own opportunity. He flouted their advances and sought companionship with the low and vicious. It was perhaps a sturdy independence which prompted this course. He would rather reign in the tap-houses of Edinburgh than fawn in its parlors. But this was an unwise abuse of a noble characteristic. A person need not demean himself in receiving a favor. With a proper spirit he may honor both himself and his patron. The truth probably is that Burns had not sufficient moral strength to overcome the wayward tendencies of his nature. His mind was a jarring discord. The better and worse elements were in continual conflict, each striving for the mastery. Like many another, he plunged into excesses to drown his conscience, and sought the company whose conduct and standing caused him no reproach. His quarrel with the church was disastrous. He sought to justify himself by vilifying his opponents. He affected a contempt for the better classes, dismissing their criticisms with a gibe,—

"The mair they talk I'm kent the better
E'en let them clash."

As he rushed downward from deep to lower deep, it is difficult to tell how much his words indicate moral callousness and how much mere bravado. Carlyle speaks thus of this crisis in his life: "With principles assailed by evil example from with-

out, by 'passions raging like demons' from within, he had little need of skeptical misgivings to whisper treason in the heat of battle or to cut off his retreat if he were already defeated. He loses his feeling of innocence; his mind is at variance with itself; the old divinity no longer presides there; but wild desires and wild repentance alternately oppress him. Ere long too he has committed himself before the world; his character for sobriety, dear to a Scottish peasant as few corrupted worldlings can even conceive, is destroyed in the eyes of men, and his only refuge consists in trying to disbelieve his guiltiness and is but a refuge of lies."

His nature was at once tender and cruel. He would shed tears over a wounded hare while plotting the ruin of an affectionate and confiding maiden; he would turn aside to avoid crushing the symbolic thistle, but would not spare the aching hearts of his victims. His affections were as fickle as the winds which blow over his native heaths. His loves were many and often contemporaneous. Even after marriage he left the presence of his faithful wife to sigh for his former sweethearts. The kindest judgment must condemn him as a profligate in whose sight woman's virtue had no value. His character, though rich in noble qualities, was darkly stained by excesses in sin. His poems, while containing much that is pure, even sacred, are tainted by more that is ribald and unclean. His warmest admirers must wish that much that he has written could be destroyed; or, better, had never been.

And yet, with all his faults, we love him still. He was the peasant poet. The common people regarded him as one of themselves. His hold strengthens with the passing years. His excellences deserve immortality; his weaknesses should be forgotten. We can do no less than to accord him the charity for which he so earnestly pleads,—

"Then gently scan your brother man,
Still gentler sister woman;
Tho' they may gang a kennin' wrang,
To step aside is human:
One point must still be greatly dark,
The moving why they do it;
And just as lamely can ye mark
How far perhaps they rue it."

"Who made the heart, 'tis He alone
Decidedly can try us;
He knows each chord, its various tone,
Each spring, its various bias;
Then at the balance let's be mute,
We never can adjust it;
What's done we partly may compute,
But know not what's resisted."

Brockton, Mass.

MR. BIRRELL ON WESLEY.

(From the Methodist Times (London) of June 4.)

LAST Friday night Mr. Birrell, Q. C., M. P., lectured at the Royal Institution on "John Wesley: Some Aspects of the Eighteenth Century." We publish a brief outline of the lecture, which appeared in the Times. Mr. Birrell founded his lecture upon "Wesley's Journal," and used that "Journal" as a revelation of eighteenth-century life. With Wesley as a religious teacher, and the greatest of English evangelists, Mr. Birrell has nothing to do except incidentally; but he calls attention to the four volumes of "Wesley's Journal" as constituting "the most amazing record of human exertion ever penned by man." He very wittily and wisely observes that "John Wesley contested the three kingdoms in the cause of Christ." During that contest, which lasted forty-four years, he paid more turnpike toll than any man who ever lived. He traveled on an average 8,000 miles a year, and even when an old man his annual record was seldom less than 5,000. He did this in the earlier years of his ministry on horseback, and in his old age in a commodious vehicle given him by his friends, which he used to call "the machine." He preached at least 40,500 sermons. The precise nature of Wesley's evangel could not have been more vividly described than as a sort of parliamentary "contest" in the cause of Christ. Like a modern parliamentary candidate in a great county constituency, Wesley went everywhere, argued everywhere, and had personal interviews everywhere. He was, indeed, "one of the most remarkable and strenuous figures" of either that or any other century. Probably there has been no Christian evangelist since the Apostle Paul who traveled so much, wrote so much, preached so much, and was involved in such ceaseless controversy and misrepresentation from first to last. Mr. Birrell mentions the fact that Wesley never suffered from depression of spirits. That was due to the scientific care with which he looked after his health, to the immense variety of his intellectual interests, to constant exercise in the open air, and to the fact that he had a conscience void of offence both toward God and toward man.

Mr. Birrell says Wesley "lacked charm," but that remark indicates that Mr. Birrell's study of Wesley's life has been superficial after all. The brilliant Queen's Counsel has read his brief too hastily. The great feature of Wesley's career was so obvious that it impress-

es every intelligent reader; but if Mr. Birrell had leisure to really study that wonderful Journal, and to illustrate it from other available sources, he would discover that Wesley was one of the most charming and attractive of men. Wesley has not been fortunate either in his biographers or in those who have tried to give us some impression of his personal appearance. There is, however, a portrait of Wesley at Didsbury Theological College which reproduces the beauty and sweetness and gentleness of his face, and so throws some light upon the fact that nearly every woman who ever knew him fell in love with him. If Wesley had possessed less "charm," it might have saved him from the most serious personal difficulties of his life, and especially from that unfortunate marriage which was his greatest trouble. On the other hand, we must admit that there was some ground for Mrs. Wesley's insane jealousy in the fact that so many women were passionately devoted to Wesley. Only a wife possessing much more intelligence and magnanimity of spirit than Wesley's wife would have been able to see that devotion in its true light. It is difficult to estimate the extent of the public calamity that Wesley has never had a suitable biographer. The consequence is that even the majority of those who are called by Wesley's name have no conception what manner of man he was. Wesley is still the Great Unknown. Some day, God in His mercy may raise up a man with the necessary ability, culture, magnanimity, and breadth of democratic sympathy to portray for the English-speaking world one of the greatest Englishmen that ever lived.

The almost universal ignorance about the real Wesley has been aggravated by the fact that Wesley himself was so severely practical and so rigorously self-suppressive that his literary remains totally misled the hasty reader of them. "Wesley's Sermons," for example, are not the sermons that Wesley preached. They are mere skeletons, without the flesh that clothed them into rounded life and beauty. Wesley used to preach at great length. He sometimes preached even for three hours at a stretch in the open air, and during the whole of that time immense crowds hung breathless upon his lips. Long sermons in the open air are defensible on the ground that the audience is free to disperse, but long sermons in a sanctuary, where men are boxed up in pews, especially in pews with doors, are unfair, because they do not give the victims a fair opportunity of escape. We strenuously oppose long sermons, except from men who can make them as broad and deep and high as they are long. Wesley was in all respects an exceptional man, and those to whom he spoke were always sorry when he ceased to speak, however long he had spoken. But we refer to this matter now to illustrate the fact that those who simply read his "Sermons" without an intelligent conception of the fact that they are mere skeletons, are totally misled with respect to the nature, style, and character of his preaching.

As a matter of fact, Wesley's preaching was the delight equally of young and old. Children and merry girls loved his society and his preaching as much as did mature saints with silver hair. He was a many-sided man, and the world is waiting for some biographical genius who will describe the living Wesley. Mr. Birrell asserts that "Wesley's Journal" should be placed beside "Walpole's Letters" and "Boswell's Johnson" by all who wish to have an adequate knowledge of the eighteenth century. He ought to have used stronger language. "Wesley's Journal" should be placed far above either of those interesting works. The true explanation of the seventeenth century is to be found in "Fox's Journal," and the true explanation of the nineteenth century in "Newman's Apologia." In the same way "Wesley's Journal" is the key to the eighteenth century. It was the magnificent vigor and tremendous force of Wesley that saved England from a revolution as sanguinary and disastrous as that which desolated and still desolates France. England was as much influenced by Wesley as France was influenced by Voltaire. In the life and work of these two men we have a key to the divergent histories of the two nations. Apart, however, from these profound and fundamental issues, "Wesley's Journal," as Mr. Birrell says, is full of quaint, interesting, and invaluable side-lights upon the social, literary, and political history of the eighteenth century. If we cannot have, as seems at present impossible, an adequate biography of Wesley, could not our book steward at any rate publish a properly annotated edition of the "Journal" in an attractive modern form? Mr. Birrell and other careful students of the last century might be induced to assist an undertaking of such national importance.

Sickles to Ingersoll.

After one of Col. Robert G. Ingersoll's characteristic lectures in New York he met Gen. Daniel E. Sickles, who had been in the audience, and asked him:—

"What did you think of my lecture, General?"

"Do you see that cripple across the street?" asked Sickles.

"Yes."

"What would you think of me if I should go over now and kick the crutches from under him?"

"I'd feel like kicking you," answered Ingersoll.

"I feel in almost the same humor toward you. You have kicked the crutches of my religion from under me," said the old general.—Kansas City Star.

The Epworth League.

New England District.

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THE PRESIDENT'S NOTE-BOOK.

Rev. Edward M. Taylor.

THE General Conference of 1896 is now a matter of history. The church congratulates herself over what was done in the great assembly, and is also profoundly thankful for many of the things left undone.

The Epworth League figured prominently in many of the deliberations. It was distinctly manifest that the League is a part of the armament of Methodism. Many of the delegates present were prominent workers in this vigorous arm of our service. The largest audience in Armory Hall during the convention was called together on the evening of the League anniversary. Six thousand young Methodists united in that magnificent celebration. Cleveland, the lakeside city in which the League was cradled, showed a worthy pride in this youngest child of Methodism. The ability and interest manifest by our young people in this great deliberative assembly was distinctly shown in the large number of memorials sent to the Conference from all quarters of the Union—memorials relating to matters vitally connected with our Epworth League work in its relation to up-to-date Christianity. These memorials revealed two distinct features of our League work during the last quadrennium: First, a careful study of the demands made upon our young people in contact with the problems of the present hour, indicating that our youth are looking studiously upon the subject of practical Christianity; and, second, a growing desire to be placed in closer relationship with the general administrative features of our church. There was no tendency to perpetuate the Epworth League otherwise than in the closest relationship with our church polity. Methodism has just cause to be proud of the devotion and fidelity of her young people, and no reason to fear erratic or ill-advised action on the part of the League management.

New England District Convention.

Providence, R. I., is the favored place this year, and all agree that this enterprising city is equal to the task of providing the various conditions for a successful convention. The meeting is to be held in Trinity Church, opening Tuesday afternoon, Sept. 23, and continuing till Thursday afternoon, Oct. 1. The invitation is sent out in the name of Trinity Chapter, with the hearty support and co-operation of all the Leagues in the city and vicinity. A pleasing special feature of this convention is the promised excursion on Wednesday afternoon down the famous Providence River to the city of Newport, where three hours of sight-seeing may be enjoyed amid the interesting scenes of this renowned watering-place. It is the earnest desire of the cabinet that the date of this convention be brought to the attention of all the chapters in New England, and that strenuous efforts be put forth to secure a large representation.

22 Copeland St., Roxbury.

The Horizon.

Rev. Frederick N. Upham.

Giving.

MY pen moves opportunely. "Christian giving" affords a theme on which much pointed pertinency might with timely profit be used. The duty, privilege and opportunity of large-hearted, systematic, self-sacrificing generosity are so widely overlooked that I could pray for

"a trumpet voice
On all the world to call."

The fact is, the whole question in its principles,

possibilities, and relations, is neglected to such a degree that a pitiable indifference ensues.

The whole counsel is darkened by words without knowledge. An unfortunate vocabulary is much used whenever the subject is broached. He who takes the offering for a benevolence is a beggar. When a church proposes to raise a deficit, that is, attempts to be honest, that is "agony day." A statement of arrears in payment or weekly offerings is a dun. We Methodists are made the point of many an ancient and threadbare witticism about the collection-box, as though we of all others had the pre-eminence in a rather disreputable procedure. Altogether too often the self-sacrificing brother who ventures to solicit money for any church purpose is made to feel belittled, as in a patronizing way a pittance is given as though it were a special favor. To have financial dealings with some church members is a serious strain on the piety of the average Christian. One church collector came to his pastor asking piteously to be excused from his office on the ground that he was in constant danger of backsliding.

Mark, in the twelfth chapter of his Gospel, says that "Jesus sat over against the treasury and watched the people." The X rays are reflected from crooked tubes. An old dust-pan—so I read recently—had unusual radiating brilliancy the other day when held in a certain position. A gold dollar, or even a silver dollar of much alloy and badly defaced, will answer the purpose. Money matters reveal. To have financial dealings with a man is to know him. If there are unmetted snows, perpetual ice regions, in a man's life, where the light and heat of religion haven't penetrated, they are apt to be found in the polar regions of the shekels and dimes.

From His position "over against the treasury" the Master still observes the passers-by, looking even into the inmost motives of action. This is forgotten. Giving is under the Saviour's scrutiny. It discloses the inner life as perhaps nothing else.

There are

Principles of Christian Giving.

The first I will mention is implied in another and more accurate word than giving; it is administering. The principle, then, is: All that we have belongs to God. We have no claim even to ourselves. "Ye are not your own." Abilities, gifts, means, are all talents, which we, as "stewards of the manifold grace of God," are to improve. We are administrators of an estate. This is life's true theory.

The second principle is expressed in this question: "How much can I give?" not "How much must I give?" John Wesley said we were to be judged not by the amount we gave away, but by what we had left. This is no wild schedule. It doesn't imply nor inculcate poverty. "As God hath prospered him" is the inspired standard of benevolence. With this as a standard we may have luxurious living, provided only that we also have luxurious giving. The Lord permits a generous allowance for the personal account of His children.

There is still a third principle. It is this: Generosity measures growth in grace. The two keep pace. Christian progress is increasing Christlikeness, and the inmost characteristic of Jesus is self-sacrificing love. Paul prays that we "may abound in this grace also," meaning the grace of giving. Unless the purse be baptized with the Holy Ghost, our sanctification is woefully incomplete. Innate narrowness of soul must yield to the enlarging grace of God, else one is not "born again." Saintly stinginess—there is no such thing!

The church has wealth enough to at once

Advance Everywhere.

Statistics bewilder with their tremendous totals of property in Christian hands. These figures by their very greatness may work harm. They diminish the sense of personal responsibility. Perhaps this was a reason why the Lord disapproved at one time of numbering Israel. Let some people join a large church that is free from debt, and forthwith they reduce their contributions, feeling that in some way or other all bills will be paid, and supposing that local necessities should measure their gifts to God's world-wide cause. It is humiliating that we must have such protracted debates over reduction in the missionary expenses, when one cent a day from our Methodist members would mean more than eleven millions a year for the conversion of the world. Next to the baptism of the Holy Ghost the Church of Christ needs a baptism of consecrated generosity. In fact, that would be a baptism of the Holy Ghost.

Systematic Giving

must take the place of spasmodic, impulsive contributions if we are to reach the Bible standard and the present-day needs. "All for Jesus" must mean purse as well as heart. The practice of giving the tenth is happily increasing among us. The habit once formed will not be easily broken, for then it is a pleasure to give. There is a luxury about it that only those know who experience it themselves. The tenth plan is not the end, it is not the absolute ideal, but it is a long step toward perfection.

The Revised Version has not done away with self-denial. This still stands. The example of Jesus abides. The instinct of holy living obtains, and this is, "As much as in me is I am ready;" "Such as I have I give." A young woman not long ago said: "I'm so glad I wasn't at church this morning; it was a begging sermon." Did you ever hear such a remark? Did you ever make such a remark? How contemptible in sight of the "unspeakable gift!" How

small in the sight of God, who "so loved the world that He gave His only begotten Son."

Finally, for all who love the Lord Jesus and want to show it; to all who would grow in grace; to all who would hear the "well done," this is the closing word—"Freely ye have received, freely give."

54 Monmouth St., Dorchester.

PRACTICAL SUGGESTIONS FOR BUSY WORKERS.

Dept. of Spiritual Work.

Rev. E. O. Thayer, D. D.
First Vice President.

THE summer months bring special duties for the department of Spiritual Work. The converts of last winter need your watch-care. The first summer is a dangerous time for spiritual babes as well as for the flesh and blood kind. The change of air at the mountain and seaside resorts often brings on weakness and death.

Young Christians on their vacations ought to keep up their religious activities as well as their devotions, and create a healthy, spiritual atmosphere where they find none. Songs and Bible-readings at the hotels and boarding-houses on the Sabbath will help us and our fellow-boarders. Churches and village school-houses often furnish fields for Christian service, enabling us to leave behind us, when we return to our city homes, sweeter memories than do the selfish devotees of pleasure.

Let us hold special seasons of prayer for the Epworth Leaguers and others who graduate from our schools and colleges. The hope of the future in our church work depends largely upon these intelligent young people.

The camp-meetings will soon open, furnishing grand opportunities to combine rest in nature's cathedrals with earnest work for the Master. The young people can do much to save these meetings from becoming mere summer resorts and Sunday picnic-grounds. Only an intense spiritual life and energy can reform them.

The meetings at home will need variety and new life to call in strangers to take the places of members who are out of town. If the vestry is too warm, arrange for some out-door meetings. It will require careful planning and energetic management to keep up the interest in the prayer-meetings, but it must be done.

Why not plan for summer revivals? We pray for and expect them in the winter only more as a matter of custom than necessity. In the summer the weather is pleasant, all classes of people are able to get out, and the Lord is just as willing to bless. Let us make the summer of 1896 memorable for League revivals!

Gardiner, Me.

Dept. of Mercy and Help.

Rev. I. P. Chase.
Second Vice President.

SITTING at my study table thinking of the Epworth League work, I see before me some beautiful flowers, no two alike, each by its own color giving cheer and happiness to the beholder. Also as I look out of the window I see a beautiful landscape before me extending for miles away and the fields made beautiful by tiny blades of grass dotted here and there with the spring flowers, and the forests with their robes composed of myriads of leaves.

I thought, if these little things can brighten this world and inspire so many hearts with hope and courage, what are the possibilities of an Epworth League host scattered the wide world over, each member so rooted and grounded in the love of Christ that their lives shall be fragrant with the blossoms of Mercy and Help, and yield harvest to the glory of God and the salvation of precious souls?

In celebrating the seventh anniversary of our Epworth League, we have been amazed in reviewing the work God hath wrought through this department. As we enter upon another year, may our faith take a strong hold upon God, and our sympathies, deeds of kindness, and efforts to serve, be extended to every needy one.

Derby, Vt.

Dept. of Literary Work.

Rev. W. J. Yates.
Third Vice President.

BECAUSE evenings are short and weather is warm, and many do not wish to be obliged to do much thinking and planning, the literary work is apt to languish at this season of the year. Yet there is no more favorable time for certain studies which can be made most fascinating as well as helpful. Let the heavy topics be put aside till autumn, and some timely subject be taken up.

How many of our people, young or old, are so well acquainted with our birds as is desirable? Any chapter can profitably make a study of them for several successive weeks, and, far from exhausting the subject, find at the close of the season that they have just begun to open a world of deep interest. A guide like Chapman's "Handbook of Birds of Eastern North America" will be helpful. Let all members who will, enter upon the study of our common song-birds, their appearance, habits, nests, eggs, care of young, and whatever can be learned of them. Specimens or pictures can be shown at the meetings of the chapter. Take the robin for one evening, and appoint half a dozen persons to open the discussion on as many topics connected with the subject; then let every one gain as much information as possible from as many different sources as are available. The lack of knowledge of most people regarding our most common feathered songsters is amazing. Many do not know the notes of the linnet or of the song sparrow and warblers from those of the thrush.

Here is a field of thought and research which all can enter and which will yield rich harvests of pleasure and profit to those who will keep eyes and ears open.

Rockville, Conn.

Dept. of Junior Work.

Mrs. Annie E. Smiley.
Supt. Junior League.

A Small Junior League.

FIVE boys and three girls were in waiting to be organized into a Junior League when I arrived at the little Methodist church in Sudbury, Mass., one sunny afternoon in early June. The enthusiastic little superintendent, Miss Elys A. Parmenter, assured me that several more who lived at a distance had promised to join, so we proceeded to organize.

I had often expressed a wish that in organizing a Junior League there were enough offices to go around, and give every child an office. This Sudbury Junior League came very near fulfilling my wish, for there were seven offices to be distributed among eight children, and a happier or more satisfied set of youngsters it would be hard to find.

I have spoken of this small Junior League to encourage others, who can count on but few children, to organize and thus make a beginning. John Wesley's rule in the early Methodist societies was: "Where there are ten children whose parents are in the society, meet them at least once every week." It was this statement in an article of mine in the *Epworth Herald* that arrested the attention of Miss Parmenter, and decided her to attempt to organize her dozen boys and girls into a Junior League.

I shall be greatly surprised if, in the list of achievements given at next year's Junior Convention, this new League, which can boast of pluck and enthusiasm, if not of numbers, does not rival or surpass some Junior Leagues that are older and larger.

Milford, Mass.

THE SECRETARY'S DESK.

Rev. W. T. Perrin.

TO THE YOUNG WOMEN OF THE EPWORTH LEAGUES: You love the Lord. You pray to be more useful. You are ambitious to make the most of life. Perhaps I can help some of you very much. Are you aware of the excellent opportunity afforded earnest young women to prepare for usefulness by our New England Training School for Deaconesses? Here, in a two years' course of study, the students receive instruction in the Bible, theology, church

"Pure and Sure."

Cleveland's
BAKING POWDER.
is uniform and reliable.

history, the discipline, and in best methods of practical Christian work. Among the instructors are such eminent and successful educators as Rev. Daniel Steele, D. D., and Rev. Geo. M. Steele, D. D. The list of lecturers includes some of the brightest preachers and leading scholars of our New England Methodist ministry. It would be profitable for anybody to sit at the feet of such teachers. It is to be regretted that the young men of this region have no such privileges as are provided for their sisters. Moreover, in connection with the recently established Hospital, it will be possible for young women to secure first-class training as nurses.

In one of my pastorates there sang in the church quartet a beautiful and brilliant young lady, an esteemed teacher in the public schools. She was tall and queenly, cut out, some might say, for a society belle. She has attained a position infinitely more exalted. She took a course in a training school for nurses, and now, I recently learned, has charge of missionary work among the poor of New York city. How glorious is the record on high of such a life!

The city problem is the great problem of the twentieth century. It is to be largely solved by the Christlike visitor who goes about doing good. Women are peculiarly adapted to this work. The church halls with high expectations the coming of the deaconesses to visit the poor and needy and spiritually ignorant and minister to them in Christ's name.

In many of our Leagues there are, doubtless, one or more young women who have secretly cherished a desire to devote themselves to special service for the Master. They have heard the still, small voice within, but hardly know what to do. Let such write at once to Miss Nellie L. Hibbard, principal of Training School, 693 Massachusetts Ave., Boston, Mass. It may prove the opening of a wide door of opportunity. A crowded Training School will bestow much for our New England Methodism.

"Great New England Epworth League Convention, Providence, R. I., Tuesday, Sept. 29, to Thursday, Oct. 1."

Get it down, Brother President and Sister Secretary! At the very next meeting start the agitation for a worthy delegation from your local League.

N. B. Hearty invitation from Providence Leaguers. We shall have a royal welcome. Splendid program. Convention sermon. Lord's Supper. Expect a great spiritual uplift. Early morning prayer-meetings—must not miss them. Departmental conferences in charge of specialists. Bring note-book. Ample time for business. Important changes in constitution to be discussed. Edifying and stirring addresses by eminent leaders. Good music. And, if possible, a delightful and inexpensive excursion to far-famed Newport.

Epworth Leaguers! Have enough of your outing money to take in this great convention. Look out for further particulars.

88 G St., South Boston.

PRACTICAL HELP.

Mrs. R. S. Douglass.

NOW is the season of the year when members of Epworth Leagues can begin a very practical Mercy and Help work. Buy a number of glass jars, or send to either the Epworth League House, 34 Hull St., or to the Deaconess Home, 693 Massachusetts Ave., for them to forward you some they have on hand. Mark them with labels, and then distribute them to any housekeepers who will take them and agree to fill them with canned fruit or vegetables, jelly or pickles. In the fall collect them and send them to one of those centres of distribution for their work among the poor or sick, in the hospital, or wherever they may find need for them. No one feels this a burden, but the aggregate is a large supply for the workers.

Junior Leagues can take up this work with good effect. One vice-president of a Mercy and Help department put a notice in the local papers

in reference to it, and in that town over one hundred jars have been distributed.

Plymouth, Mass.

THE LATE MRS. MARY B. CLAPLIN.

SOME errors of statement have appeared in the public press in connection with the decease of Mrs. Claplin. She was married Feb. 12, 1845, and her father was Hon. Samuel D. Davenport, of Hopkinton. Agnes, her daughter, died in Rome in 1889. Upon the morning of her decease Mrs. Claplin was in her usual health until the fatal attack at about 11 A. M., when she passed at once into an unconscious state and died in that condition within an hour.

The funeral occurred at their residence in this city, 63 Mt. Vernon St., at 2 P. M., the 16th inst., and was conducted according to her expressed wishes. Among her papers were found directions for her obsequies. She did not wish her friends to bring or send flowers, but, if any desired, they might provide the ferns she loved so well; she preferred not to be buried in the daytime, when it would attract general attention, but at night or early in the morning. She had expressed to her husband the desire that Dean W. E. Huntington be requested to attend her funeral. She was for many years a member of Mount Vernon Congregational Church, and Rev. Dr. S. E. Herriek was her beloved pastor. In recent years she had been a member of the Congregational Church at Newtonville. She was a regular attendant, when in the city, with her husband, at the First Methodist Episcopal Church, Temple St., and was devotedly attached to its present pastor, Rev. C. L. Goodell.

A large number of friends gathered at the spacious residence for the funeral services. Many distinguished literary people were present. The trustees of Boston University and Wellesley College were represented. The services were modest, tender and inspiring. It did not seem like the house of death and mourning. The Central Congregational Church quartet sang "Softly now the light of day," "Hark! hark! angelic strains now swelling," and Gottschalk's "Last Hope." Dean Huntington read appropriate selections from the Scriptures and two poems. The following from Mrs. A. L. Barbauld was an especial favorite of the deceased. One of the sons said to us since the funeral: "I can remember that mother used to repeat that poem to me in my childhood." These are the lines:—

"Life! I know not what thou art,
But know that thou and I meet part;
And when, or how, or where we meet
I own to me's a secret yet."

"Life! we've been long together
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear—
Perhaps 'twill cost a sigh, a tear;
—Then steal away, give little warning,
Choose thine own time;
Say not good-night—but in some brighter clime,
Bid me good-morning!"

The other favorite which was read, was written by her devoted friend, Whittier. The lines, entitled "At Last," seem inspiringly prophetic:—

"When on my day of life the night is falling,
And, in the winds from unseasoned spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown,

"Thou who hast made my home of life so pleasant,
Leave not its tenant, when its walls decay;
O Love Divine, O Helper ever present,
Be Thou my strength and stay!"

"Be near me when all else is from me drifting:
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine."

"I have but Thee, my Father! Let Thy spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm I merit,
Nor street of shining gold."

"Suffice it if—my good and ill unreckoned,
And both forgiven through Thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place."

"Some humble door among Thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through heaven's green expansions
The river of Thy peace."

"There, from the music round about me stealing,
I fain would learn the new and holy song,
And find at last, beneath Thy trees of healing,
The life for which I long."

Dr. Herriek then offered prayer. It seems almost a profanation to characterize a prayer; but that by Dr. Herriek was an inspiration. In subdued and restrained voice he poured out in gratitude, aspiration and consolation the deep and intuitive emotions of the bereaved family and sympathizing friends. So greatly were the family comforted and helped by this prayer that, later in the day, Dr. Herriek was asked to write it out, that it might be read for renewed comfort and consolation. But he replied that it had entirely gone from him, nor was he able to recall a sentence of it or to reproduce it. Bishop Foster pronounced the benediction.

The services were short and beautifully simple, and without one word of announcement from a director. The face of the sleeper was perfectly natural, lacking only the charm of the gracious smile which it usually wore. To live such a life of blessed ministry to others, to be so greatly appreciated and beloved, and to live on with those who are left behind in such inspiring memories, is to rob death of much of its sting and terror.

Tribute of the Trustees of Boston University.

The trustees of Boston University met just preceding the funeral services, and Vice-presi-

dent Speare called their attention to the death of Mrs. Claplin, saying that she was the noblest and most remarkable woman he had ever known. President Warren read the following comprehensive and appreciative tribute, prepared by him, which was adopted and placed upon the records, and which, on motion, was furnished ZION'S HERALD for publication:—

"With the close of our scholastic year, the life of one of the wisest and most esteemed of our number closes. Assembled in answer to the unexpected summons, we attempt a brief expression both of our profound sorrow and of our respect for a colleague greatly beloved."

"Mrs. Mary B. Claplin was chosen a trustee of Boston University in January, 1878; she was released from her responsibilities by sudden translation on June 13, 1896. At the date of her election no woman had ever served in like capacity in any university in Europe or in the eastern portion of our wide republic. The original statutes of the University had purposely been so drawn that women should be eligible equally with men, and to her and her friend, Mrs. Henry Hemenway, fell the honor of being the first to illustrate this part of the world's fitness of able and cultured women to bear a hand in shaping and conducting the highest agencies of liberal and professional education. Both abundantly justified the confidence reposed in them; particularly must this be said of Mrs. Claplin, who was permitted to give more years than her friend to this absorbing work. Her contemporaneous experience as a trustee of Wellesley College doubtless increased her sense of the responsibility of her position, but at the same time, by filling her hours more fully, enhanced the self-sacrifice she made in giving to the University the time and toll she did."

"From the beginning to the end of her eighteen years of service she was a member of the standing committee on the College of Liberal Arts. Except for urgent reasons, she never neglected a meeting. Her judgment was habitually clear, just and practical. She was never obtrusive or otherwise than modest in her expressions of opinion. At the same time she seldom advocated a policy or a measure which in the end did not prove itself. From 1887 until her death she was also a member of the standing committee on the management of the Theological Hall, in Mt. Vernon Street, the purchase of which was first suggested by herself. Here, too, she was of peculiar service; her care extended to multitudinous details that affected the home life of the successive classes of students. By receptions planned for these at her own elegant home, by thoughtful attentions to the sick and poor, by helpful conferences with the resident officers, and, sometimes, even by parlor readings in the hall itself, she expressed her unswerving interest, and brought her always ready helpfulness to bear in promoting the welfare of the school. To many she became a revelation of noble Christian womanliness, unique and never to be forgotten."

"Mention should here be made of Mrs. Claplin's connection with the Massachusetts Society for the University Education of Women. This organization was formed more than twenty years ago by friends of Boston University. Its twofold purpose was, first, to create and guide public opinion in favor of the university education of women; and, second, to provide pecuniary means for the assistance of needy and worthy young women struggling for the advantages of a university training. No person examining the annual reports of the Society and noting the character of the monthly meetings held, and the intelligence with which the movement throughout the world was steadily reported, can fail to be convinced that the Society has been no insignificant factor in the revolution which in the last twenty years has come about in public sentiment and in actual practice in our country. Mrs. Claplin was one of the earliest and most efficient members of the Society. Many of the meetings were held in her home. She served not merely on its committees and in its offices, but also personally sought out and aided with counsel and help not a few of the struggling young women to whom the Society alone was making a higher education possible."

"The charm of Mrs. Claplin's home was widely felt. It seemed a part of herself. She wished it to be a part of herself—a part of her power to diffuse intelligence and gladness and principles of noble living among all. To this end she adorned it with precious things brought from the Old World and the New. Not for ostentation, nor for selfish enjoyment, but for purposes of Christian kindness and hospitality, she strove to make her dwelling-place noble and beautiful. But in it the most precious of all things was herself—her living and gracious presence. Favored with rare native endowments and early training, refined by long experience, in the society of the cultivated at home in the social functions falling to her lot as wife of an honored congressman and the chief magistrate of the Commonwealth, privileged to be the charming hostess and friend of foremost literary people, she could not fail to cherish the highest ideals in the field of education and to covet for all students the best of possible opportunities. The addresses which, on invitation, she almost annually gave before the young women of the College of Liberal Arts, like the little books which came from her pen but most graceful pen, were always full of inspiration and of wisdom. She was in quick sympathy with all true progress, and looked instinctively to the young to furnish leaders toward the better future in which she had such living faith. It has been well said of her that 'few women of this generation have done more and in the best ways than did she; she was great in her simplicity of life, in her power of appreciation, and in securing the doing of right things.'

"The chief secret of this unselfish power to share the burdens, enhance the joys and noble the purposes of those about her, was found in the depth and purity and constancy of her religious life. Her loyalty to her divine Lord was never paraded, but it was never unfelt. It was the living force which gave to her character its extraordinary strength and grace and dignity. Whoever knew her, knew something of the beauty and restfulness and power of a soul at peace with God and in charity with all mankind. We mourn that in these associations of earthly duty we can see her face no more."

Her Pastor's Tribute.

We append a personal tribute, sent to us by her absent pastor, Rev. C. L. Goodell:—

"A few days ago one of my parishioners bade me a tender good-bye as I left her home to begin the pleasant journey that was to take me to lands across the sea. I had promised to write to her from sunny Italy, and from which her own daughter, one of today's rare and radiant spirits, had gone to the Father's house almost a generation ago, and we had made many plans of places to be seen and work to be done, both on the journey and after it should be ended. But before my ship sailed she herself took

passage across the stormless sea to the Blessed Port."

"I could not reach Boston in time to say a word at her funeral, but I cannot leave America without leaving behind me a simple word of personal tribute to the noble woman who was my friend. Others will tell how Mary B. Claplin adorned the highest walks of social life; how as the wife of the Governor of Massachusetts she set a pattern before society which has been mighty for good; and how her words and her example have inspired hundreds of young women to live noble lives. Editorials have already appeared in many secular papers setting forth her marvelous activity in educational and philanthropic directions. There are hundreds of professional men scattered over this and other lands who will drop a tear when they know that the woman who invited them to her elegant home in their student days, greeting them with the grace of a queen and the gentleness of a mother, has ended her life-work. Poor boys from the North End who have lately come to these shores will mourn her departure, for I have seen her entertain them with the same bounty and grace with which she welcomed her literary friends and which made her home so delightful to the titled and the rich."

"I will not speak much of these things, for it would not please her, she was so modest and unassuming. She asked no praise and no reward for her toll. She wanted only what she had—the consciousness of duty done. All her life she did good in ways of which many of the recipients never knew, and I will not make public what she chose to do in private."

"There is, however, one thing that she would not chide me for saying, since I do it for the glory of her Master. As her pastor I want the world to know that it was her personal faith in Christ and her profound conviction that He had given her a work to do, that was the inspiration of this marvelously helpful life. The world knows her as a charming writer, a wise administrator, a leader in social and philanthropic circles, but those who knew her best knew her as the humble servant of the Lord. Her Christianity was not a system of philosophy, it was a life, begun in the new birth and carried on to full development through the presence and inspiration of the Holy Spirit. She loved to talk of nothing so much as the verities of Christian experience; to such high vernal conversation always led. Her nature was deep spiritual. She was always in her place in the sanctuary, and I never entered my pulpit without feeling that she was praying God to send by the lips of the preacher some great spiritual lessons. Such was the heart-life of one whom the world honors, but whose proudest distinction is that she was sincerely and devoutly a Christian."

The many who read these lines will prayerfully share in the message of condolence cabled to Governor Claplin by Senator Hoar from Paris: "Tenderest sympathy for my dear old friend."



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to be feared,
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much
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washing.
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any danger
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case, you'll have to begin that
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a waste of good Pearlina.

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The Conferences.

N. E. Southern Conference.

Providence District.

Wakefield.—The new pastor, Rev. J. E. Hawkins, has been very cordially received. His sermons and work are highly appreciated by the people. This young society is vigorous, prosperous and aggressive, and there is a hopefulness that promises well for the future. The attendance at class and prayer-meetings is far in advance of many of our older churches. The congregations at the public services are excellent, and there is a good religious interest.

Hebronville.—The Pawtucket Union of Christian Endeavor recently held a grand rally with this church. The attendance was large and the program of an interesting character. John H. Carpenter, of the Hebronville Church, is the efficient president of the Union. There are only two Christian Endeavor Societies in the district, and both of them are in churches where the membership is more of a union than a denominational character.

Edgewood, Providence.—The dedicatory services of the new church will be held Sunday, June 23. Rev. Dr. S. F. Upham, of Madison, N. J., will preach the sermon. The Providence District Ministerial Association will hold its summer meeting, June 29 and 30, in this church.

Riverside.—Improvements are being made that will add materially to the beauty of this church and to the comfort of the worshippers, among them a new carpet and opera chairs to take the place of the old-fashioned settees. The reopening services will be held Sunday, July 5. This is one of the pleasantest resorts on Narragansett Bay, and the improvements will be appreciated by the summer visitors as well as by the regular congregation. Rev. A. J. Myers is pastor.

Drownville.—This is another of the attractive places on the shore of Narragansett Bay. Rev. E. G. Babcock is pastor and is doing excellent work. The people are united and earnest, and the church is enjoying prosperity.

Pastors' Estimates.—Presiding Elder Bass reports that there has been no reduction in the salaries of any of the pastors on the district, but several churches have made an increase in the estimate. This will be agreeable news, as many of the churches thought that they would be compelled to reduce the salaries. Why is it that in any reduction of church expenses the salary of the pastor is the first to be thought of?

Vacations.—The pastors of Providence will take their vacations at such times as to secure proper attention to the sick and needy. One or more will be in the city ready to respond to calls at any time. NEMO.

Norwich District.

At **Stafford Springs** the annual May Day festival by the Ladies' Aid Society was well attended and an unusually pleasant affair. Repairs and improvements are being made to the parsonage. Early in April the Epworth League secured the services of Mr. and Mrs. C. C. Herbridge, the temperance singers of Nebraska. The occasion was very profitable in all ways. May 17 was observed as League anniversary day. The program from headquarters was used. The Christian Endeavor Society of the Congregational Church united in the service by invitation, and a representative of the Society spoke of its work. A Baptist minister spoke of the Baptist Young People's Union. The Endeavor Society of the Baptist Church at Stafford Hollow recently invited the League of Stafford Springs to take charge of their prayer-meeting. The result was uplifting and the union service proved enjoyable in the extreme. Dr. Bartholomew is alive on all good League lines.

Moodus has recently had a fine concert by the Mandolin Club of Wesleyan University. Children's Day was observed on the 21st, when the "Young Crusaders" was well rendered and the church appeared as a garden of flowers. Rev. W. C. Newell, the pastor, gave an address on Memorial Day at the cemetery. The open-air service under the maples every Sunday at 4 p. m. is pronounced a great success, under the title of "home camp-meeting." Spiritual interest in the church is deep and genuine. The pastor will pass the month of July with his family at his farm in Woodstock, Vt.

At **Pascong Rev. E. J. Ayres** received a hearty welcome. A formal reception was given, April 29, by the church and League, with a good program and refreshments. The parsonage committee have refitted the house for the preacher with whatever was necessary. The sittings in the church have rented more readily than usual, and congregations show an increase. The attendance at the week-evening prayer-meeting is large and growing. A chorus class of fifty voices has been organized under the charge of James Stokes. This with a double quartet gives excellent music. June 7, 5 persons were received by certificate. The A. O. U. Workmen attended service in a body, June 14. The Memorial address at Webster, May 30, was given by Mr. Ayres. The Times speaks of it as one of the most eloquent ever given there.

The sermon of Rev. Walter Ellis at **Danielson**, May 24, is given quite fully in the Windham County Transcript of that place.

The Memorial Day address at **New London** was given in Lawrence Opera House by Rev. Walter J. Yates. The next day he preached in the Methodist church by exchange with the pastor, Rev. R. Povey.

District Ministerial Association.—The spring session of the District Association was held in New London, June 15 and 16. The weather was good, the city was beautiful with foliage and bloom, the people hospitable, the attendance large, and the program interesting. It was one of the best meetings recently held. The paper by Rev. W. F. Davis on the first chapter of Genesis as interpreted by the other parts of Scripture, was well prepared and drew out a profitable discussion. "Robert Browning," by Rev. C. H. Van Natter, was thoughtful, discriminating and excellently worded. It led to an animated and profitable debate. "How shall Pastors Bring their Churches to the Highest Efficiency?" by Rev. W. C. Newell, and "Eternal Life," by Rev. R. Povey, were full of thought, but time failed for their discussion. Rev. G. H. Bates, the presiding elder, gave an interesting account of the work of the General Conference.

Children's Day was generally postponed from the 14th to the 21st on account of the storm. Wilhelmsen Camp-meeting will be held Aug. 24-25 instead of a week earlier, as at first planned. Dr. L. B. Bates, of Boston, is to have charge of the altar services. It is expected by this later date to secure the attendance of more

of the pastors and people than is possible at the earlier day. Some families are already in their cottages at the camp-ground for the summer.

Putnam.—Among the New England preachers who were selected to occupy pulpits from the General Conference, Rev. W. Lescroart Hood, of Putnam, spent successive Sabbaths at Ann Arbor, Mich., and Cass Ave. Church, Detroit.

Many of the pastors are planning to take vacations during July or August. Several go to Lake Winnebago, where they secure quiet and restful conditions on the islands. Economy and scenic attractiveness combined make this region increasingly the resort of many of our best people. A considerable number of the members of our Conference have formed a camp and cottage colony near the centre of the Lake. By so doing they have secured all the advantages of congenial society and accommodations by rail and steamer unsurpassed, and rates of living at the lowest possible figures. There is room for others of like mind and taste. Y.

Maine Conference.

Lewiston District.

Mechanic Falls has suffered a heavy loss of members who have removed elsewhere—the pastor having dismissed by certificate thirty persons. Notwithstanding this loss, Rev. T. P. Baker and the remnant of the people are manifesting commendable zeal. We notice that a generous amount was contributed for benevolences last year, though the pastor's claim was not fully met—a fact which speaks clearly of the pastor's faithfulness.

Locke's Mills and Bryant's Pond.—The work opens encouragingly under the new pastor, Rev. J. H. Bounds. Preaching services will be held at Locke's Mills every Sunday morning, at East Bethel every other Sunday afternoon, and at Bryant's Pond every alternate Sunday evening. Mrs. Bounds is taking lessons in voice culture at Norway, and is giving lessons to several pupils at Locke's Mills.

Rumford Centre.—Rev. W. H. Congdon gave an interesting Memorial Day address, May 24. He has added Abbott's Mills to his charge, preaching there every second Sunday afternoon to appreciative congregations.

Andover.—A sweet Mayflower has blossomed in the pastor's home garden. Miss Edith Gray, of Auburn, is teaching her first school at South Andover with such measure of success that her services are desired next term in the village.

Lewiston.—The quarterly conference, in recognition of the pastor's unremitting labors, voted him a vacation of a month. He leaves the city, June 22. His pulpit will be supplied, June 28, by Rev. S. Hooper, of Winthrop.

South Paris.—The young people of the Epworth League have concluded to defer the purchase of a piano, and devote themselves to raising a fund for a church organ. The quarterly conference, June 8, approved their action, and voted to unite with them in securing the organ. Rev. I. A. Bean begins his pastoral here with the hearty co-operation of all his people.

Norway will fresco the auditorium this season and possibly replace the settees by pews. The salary of the pastor is advanced \$100 beyond that usually paid here.

Boister's Mills is a part of Norway charge. There is preaching every Sunday afternoon. Our people here have for four years united with the Free Baptists in the maintenance of Free Baptist preaching by Rev. Mr. Curtis, of Harrison, using the M. E. Church edifice for the service, and appropriating the interest moneys from Methodist funds toward Mr. Curtis' support. It is hoped and expected that our Free Baptist friends will show their appreciation of this concession made in the interests of fraternity and denominational comity.

North Norway has had Methodist and Advent preaching every year for years past. The field is small and the majority of the families are Adventists. Rev. J. E. Cross (Advent) is laboring here to the satisfaction of the whole community. A score or more persons have been converted. The situation is such as to call for co-operation rather than competition; hence Mr. Cross is recognized as leader of the united companies of Christian people.

South Waterford has organized a church improvement society with intent of thoroughly repairing the church edifice, which is rapidly falling to decay. This old edifice, built in the substantial style that obtained fifty years ago, having some sixty pews capable of seating three hundred people, recalls the days when South Waterford society was one of the largest and strongest in the Maine Conference. Population has decreased here, and the conditions of church work have sadly changed. Nevertheless Rev. Wm. Bragg is disposed to strengthen the things that remain. Who knows but the Maine Conference will again meet in annual session at South Waterford? We will get the church ready anyway. JUNIOR.

New England Conference.

South District.

Worcester, Epworth League.—With the best intentions in the world, it may be doubted if the effort that some of our good people are putting forth in the line of League work really pays a very large percentage. We have circuits of various kinds, and meetings here and there, but the attendance is so very small that I should think those most concerned in the preparation of a program would be discouraged, if not cast down. Now if the League were only bicycle club, we might expect to see some real enthusiasm. At our recent gathering here, addressed by Rev. Dr. Elliott, of Philadelphia, the attention given by our people was not such as to make any one very proud of our display. Hence the query arises whether there is not too much of the public meeting character in this organization, rather than the right-down careful daily work for which the body is supposed to exist. Joint gatherings here and there about the city will not evangelize. We should get down to hard work right at home. The next public circuit meeting of the Worcester League will be held in Spencer. It has been voted to establish a school of methods.

Flag and Children's Day.—This year these two days coincided, and many of our pastors undertook to combine the two events. Alas! they could do everything except arrange for the weather. The decorations were in place, the children had learned their part, but the rain poured, and many postponed the exercises. Laurel Street carried out a very entertaining program in spite of the weather. At Webster Square Pastor Adams had bedecked his edifice magnificently, and a delegation from the G. A. R. came out to help him, but the children were snugly at

home. He proposes trying again next Sunday. At Quinsigamond our Swedish brethren were active, the rain not quenching, though it might dampen their ardor. They certainly rose superior to all considerations of weather. At Grace, the young people were on hand, the most of them, and they held a religious-patriotic service which was highly creditable to all concerned. In the general observation Coral St. must not be ignored, for here, too, the children did nicely.

Trinity.—The most noteworthy affair at this church for the week was the baby show, which brought out half a hundred of the diminutive bodies who, it is to be hoped, will be recruits to the church in the years to come. They are the youthful Light-bearers, and as such cannot be too carefully watched. On them, and others like them, we must depend ere long. It was the fifth annual gathering of its kind. QUIN.

Worcester Circuit Epworth League has just closed one of the most successful years of its history. Meetings were held in October, December, February, and May. Those of December and May took the form of socials, with several short papers on League topics, while at each of the other two there was an address, that in February being given by Rev. H. M. Taylor. The interest and attendance has increased at every meeting, so that at the May meeting the Millbury M. E. church was taxed to its utmost and an overflow meeting was held in the vestry. New chapters have joined the circuit during the year, making fourteen at present, with an aggregate membership of nearly one thousand. At the May meeting a beautiful new circuit banner was presented the chapter having the highest per cent. of its members present. Park Avenue chapter took it with 96.1 per cent., while Millbury had 95.9. Department conferences have been held every second week during four months, which have been very helpful, and there is a unanimous request that they be continued in the fall.

At the recent annual meeting the following officers were elected: President, Geo. W. Hastings, Grace Church; vice-presidents, R. D. Murphy, Coral St., Miss Emma Parmenter, Trinity, Miss Ella Sanders, Grace, Mrs. W. H. Burbank, Trinity; secretary, Miss Cora Robinson, Grace; treasurer, Mr. E. H. Moulton, Laurel St. CORA ROBINSON, Sec.

Boston, Tremont St.—Bishop Foster will preach at this church next Sunday morning.

Boston, First Church, Temple St.—Rev. W. R. Clark, D. D., will preach at this church next Sunday.

North District.

Natick, Fish Memorial.—A very cordial reception was given the new pastor, Rev. Edward Higgins, and his family. Over fifty new scholars have been added to the Sunday-school since Conference. At the first quarterly conference the pastor's salary was increased \$200. In the Minutes this church is credited with 156 full members; it should be 256.

Newtonville.—Rev. Franklin Hamilton, the successful pastor, presents to his people a folder, giving the subjects of the Friday night prayer-meetings for four months. Those for the remainder of the current quarter are as follows: June 29, "Lessons from the Choice of the Twelve" (Luke 6: 13); July 3, "Patriotism" (Matt. 21: 43); July 10, "A Froot" (John 1: 36); July 17, "Doing What One Can" (Mark 14: 8); July 24, "Good Cheer for Discouraged Ones" (Mark 6: 50); July 31, "Filled with the Spirit" (Matt. 3: 11). The folder contains this suggestive counsel: "Be regular in attendance. Be punctual. Study the context to each Scriptural reference both carefully and prayerfully." U.

West District.

Belchertown.—A hearty reception was tendered the pastor, Rev. Geo. W. Locke, and much interest is manifested by the people in his work. His Memorial Day sermon in the Congregational church before the G. A. R. has won him much favor in the entire community. The graduating exercises of the high school were held in the Methodist church, Mr. Locke giving the address. Dwight, which constitutes a portion of this charge, has also received the pastor in the most cordial fashion. Within a few days Mr. Locke has received a cablegram from England, conveying the sad intelligence of the death of his father. Only last year his mother died very suddenly. His people in many ways are manifesting thoughtful sympathy.

Hampton.—The young people's societies of the town recently held an enthusiastic union meeting, with inspiring addresses by Rev. W. H. Marble, of Monson, and Presiding Elder Thorndike. Rev. J. H. Bennett, pastor.

Springfield, Grace Church.—The pastor, Rev. E. P. Harriett, preached on Children's Day upon Samuel, and baptized two children. The usual concert was given in the evening. The Epworth League recently gave a "flower concert," which attracted a large audience and was highly commended for its excellence. This church has suffered loss of late by the departure of Mr. Sylvester Gatchell and of Mrs. Susie O. Bacon, two very efficient and faithful members. Their death was triumphant.

Ware.—The local court of Odd Fellows observed Sunday as Memorial Day, and attended a special service at the Methodist church to hear an appropriate sermon by the pastor, Rev. J. W. Fulton. R.

New Hampshire Conference.

Dover District.

The work in **Dover** goes on with good spirit. Social meeting interest is good, improved spiritual interest is manifest, and more general activity is apparent. The class-meeting attendance appears to be improving, more than forty being in class this week. The Children's Day service was a fine one, special interest being awakened by the presentation of a large number of very pretty Bibles to the "honor" class, after which Pastor Robins took occasion to surprise Superintendent Bedes with the present of a beautiful Bible as a token of appreciation of his earnest work for the school and in the society.

Our work at **West Hampstead** profits by the loss of others somewhat. Mr. Pressey's removal from Third Church, Haverhill, gives this small society a family of good helpers, for which we are grateful.

Sandown takes hold gladly with Rev. J. H. Knott, and will do its best in this sparsely settled country charge to win souls for the kingdom and build them into society.

Fremont is hardly in any sense a Methodist appointment. The pastor is a Methodist, and his support this year to a large extent comes from an endowment fund given for support of Methodist preaching in this town. Methodists, however, are not numerous here.

Rev. A. C. Coit, long and well-known throughout the Conference as a level-headed man of affairs and a successful pastor, superintended a year ago and spent the winter in Florida, hoping to so far recover health as to be able to resume to some extent ministerial work. In this he has been disappointed. He is living in the parsonage at Hooksett, and with his good wife is making a comfortable home for the unmarried pastor of the Congregational Church, (Continued on Page 12.)

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GRASS GREEN.



Uneasy lies the head that wears a crown unless it is resting on such a sofa as this.

You cannot imagine the luxury of one of these low-frame seats with pillowed roll at the head, and minus those soul-destroying spiral springs which punish your unprotected body from the inside of the average sofa.

The frame is of solid oak, with the new Malachite finish now so much in fashionable demand. It makes a splendid glow of color in the room, and is a background for the flowered fabric which the upholsterer has here used.

The base is mounted upon heavy elms of oak, which are castored and move easily over the floor. The legs are short and handsomely turned. The boxed portion of the frame is richly carved.

It is a sofa that no one can see without stopping to admire.

Paine Furniture Co.
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The Family.

OF NECESSITY.

Minnie Leona Upton.

It may not aye be June.
O nectared air! O cloudless blue!
O earth enraptured! Is it true
That aught so beautiful may pass?
A quivering sigh breathes through the
grass;
A whispering doubt with its alloy
Subdues the confidence of joy,
The thrill of myriad-throated tune.
It may not aye be June.

It cannot aye be June.
Halting certainty of pain!
We cling and plead in vain, in vain:
"Move slow, bright morning! Stay thee,
noon!
Sweet evening, drift 'neath radiant moon!"
Ah! why oppose or importune?
It cannot aye be June.

It must not aye be June.
The fruitage of such blossoming
More fervent summer suns must bring
To full perfection; storm-swept days
Prepare the fields and woodland ways
To welcome their appointed rest
Upon the winter's quiet breast.
True heart, to this thy throbs attune:
It must not aye be June.

Boston, Mass.

Thoughts for the Thoughtful.

These blessed days are waning all too fast,
And June's bright visions mingling with the
past;

Lilies have bloomed and faded, and the rose
Has dropped its petals, but the clover blows,
And fills its slender tubes with honeyed sweets;
The fields are pecked with milk-white mar-
gaurites;
The dandelion, which you sang of old,
Has lost its pride of place, its crown of gold,
But still displays its feathery-mantled globe,
Which children's breath or wandering winds
unrobe.

— Oliver Wendell Holmes.

Life is a quarry, out of which we are to
mold and chisel and complete a charac-
ter. — Goethe.

It is nobler far to do the most common-
place duty, in the household, or behind the
counter, with a single eye to duty, simply
because it must be done — nobler far, I say,
than to go out of your way to attempt a
brilliant deed, with a double mind and say-
ing to yourself not only: "This will be a
brilliant deed," but also, "And it will pay
me, or raise me, or set me off, into the bar-
gain." Heroism knows no "into the bar-
gain." — Charles Kingsley.

Around each one of us life glimmers with
a phosphorescent sheen. We cannot ac-
count for many of its curious gleams, any
more than we can account for the firefly's
dainty and bewildering light. To the law-
yer, the physician, the minister, and to the
author manifold experiences are told and
confessions are made. To peer into a
naked heart is like looking down a precipice.
It makes the breath come short. I
saw a man today sentenced to ten years in
state prison. I saw his brother who was
sitting beside me weep like a child. But
the condemned man smiled into the judge's
face. — HERBERT D. WARD, in *Interior*.

When some great hope that filled the heart with
gladness
Passes, and, at a breath,
Rises the long years in desolating sadness,
While life seems one with death;

Shall we, the shattered wreckage wildly viewing
Of all that was so fair,
Build o'er it dungeons for our own undoing
And cloisters of despair?

Nay, but a city, meet for habitation,
With glad, frequented ways;
Girded by gleaming walls of full salvation,
With open gates of praise!

— Arthur Chamberlain.

I heard the other day two butterflies, on
the edge of a flower, discussing. One said,
"We cannot know there is any honey in
the flower; no butterfly ever found it there,
no butterfly ever will." The other said,
"Well, nevertheless, I think there must be
some." And while they debated it, gnostic
and agnostic, a humming-bird flew in and
ran his long bill into the flower, and sipped
the sweet, and was gone. To debate
whether there is beauty and truth in the
Word of God, whether there is beauty and
truth in the world, whether there is beauty
and truth in the Christ that came from God
— this is not religion. "Oh! taste and see
that the Lord is good" — that is religion. —
Lyman Abbott, D. D.

Be a great lover, be a great lover! If you
will, look out upon humanity as a ship sail-
ing from the harbor on a summer's morn-
ing, mirth abounding, music filling the air
— yet love humanity and be happy in its
happiness. If you will, look out upon hu-
manity as a ship whose crew are absorbed
in their purpose, be that purpose a quest of

any form of power or of pleasure — yet love
it. If you will, look out upon humanity as
a ship whose crew are drunken men,
drunken in and because of peril — yet love
it, rescue it if you can. If you will, look
out upon humanity as a ship there on the
lake, beating itself against the crags and
tearing itself to pieces by the waves — yet
love it, love it, save it, love it! Never,
never, never stand on the sands and curse
the happy, despising the blessed, and hard-
ened against the lost! Be rich or be poor
yourself, but love the rich and the poor;
triumph or fall yourself, but love those who
succeed and those who fail; be sad or be
glad yourself, but love both the glad and
the sad. Form college settlements or do
not form college settlements; be a mission-
ary or do not be a missionary, but ever and
everywhere be a lover! — From PRESIDENT
O. F. THWING'S Baccalaureate Sermon on
"The Worth of Personality."

I stood at the foot of a Swiss mountain
which towered up from the foot of the
Vispach Valley to the height of ten thou-
sand feet. It looked like a tremendous pull
to the top. But I said to myself, "Oh, it
will require but one step at a time!" Be-
fore sunset I stood on the summit enjoying
the magnificent view of the peaks around
me, and right opposite to me flashed the
crown of Welshorn, which Prof. Tyndall
was the first man to discover by taking
one step at a time. Every boy who would
master a difficult study, every youth who
hopes to get on in the world, must keep
this motto in mind. When the famous
Arago was a schoolboy he got discouraged
over mathematics. But one day he found
on the waste leaf of the cover of his text-
book a short letter from D'Alembert to a
youth discouraged like himself. The ad-
vice that D'Alembert gave was, "Go on,
sir, go on." "That sentence," said Arago,
"was my best teacher in mathematics." He
did go on steadily until he became the
leading mathematician of his day, by going
one step at a time. — Theodore L. Cuyler,
D. D.

We are continually coming to points at
which we hesitate. "In all but this, dear
Lord," we say, "I can take Thy way and do
Thy will." Still the answer comes, "In all
thy ways, My child." There must be no
reserve, no withholding, no exception. The
loved sin must be given up, though it seem
only a little one, though giving it up be like
cutting off a right hand or plucking out a
right eye. The hard path must be taken,
though it lead among thorns that pierce
the feet, over sharp stones, through fire
and flood. The painful duty must be done,
though it cost place, ease, position, though
it lead to want, suffering, homelessness.
The bitter grief must be accepted, though
it seem to take all and leave nothing, and
must be accepted sweetly, lovingly, cheer-
fully, with unquestioning faith.

"He chose this path for thee,
Though well He knew sharp thorns would pierce
thy feet,
Knew how the brambles would obstruct the
way,
Knew all the hidden dangers thou shouldst
meet,
Knew that thy faith would falter day by
day;
And still the whisper echoed, 'Yes, I see
This path is best for thee.'"

"He chose this path for thee;
What needest thou more? This sweeter truth to
know,
That all along these strange, bewildering
ways,
O'er rocky steeps and where dark rivers flow,
His loving arms will bear thee 'all the days.'
A few steps more, and thou thyself shalt see
This path is best for thee."

— J. R. Miller, D. D.

HELP ME TO HELP.

Ada M. Melville.

THERE was at least one member of the
Epworth League disturbed by the topic
the speaker had chosen for his brief talk
that Sunday night.

At the close of the day's services, Helen
Edgeworth went to her room and sat in her
slow-swinging rocker until the hands of
her watch made a straight line at the mid-
night hour. Her Bible lay open on her lap,
her head rest uneasily on the cushioned
back, her tired eyes were closed, her brows
deeply furrowed.

"I will take it," she said; and taking up
her fountain pen as she spoke she wrote
across one of the fly-leaves of her Bible:
"My motto — 'God help me to help some-
body today.'"

A visitor had addressed the meeting that
evening, and his theme had been negative
versus positive goodness — "Be good, be as
good as you possibly can, and be good for
something." He had told of a friend whose
daily prayer, uttered each morning as he
stepped off the veranda of his home on the
way to his daily duties, was, "God, help
me to help somebody today!"

The simple, forceful talk had gone
straight to Helen's heart with revealing
power, for in its light she saw the negative
goodness of her own heart, and the first
fruit of her earnest thinking was as recorded
above.

Monday dawned, as Mondays often do,
gloomy as to weather, and for Helen Edge-
worth a day of physical weariness and

nervous depression. Her first distinct
thought was her new motto, and the prayer
solemnly passed her lips before she rose.

But it was an exceptionally busy day, and
it was noon-time before she again remem-
bered her high resolves. As she ate her
lunch she cudgelled her brain for some way
in which to help somebody, and was dis-
mayed at the barrenness of the field. "The
fact is," she thought, "I've been self-
centered so long there is not a door left
open to me. I'll just have to make an
opening somewhere. Let me see." — But
the second prolonged investigation held no
better promise, and tears filled her eyes.

"I had no idea — no idea my life was so
empty. What shall I do? 'God help me'
— Ah!" A gleam of light flashed athwart
her discouragement. "God help me to find
somebody to help today." Her prayer had
already grown broader.

All the afternoon her flying fingers kept
the carriage of the Remington traveling
back and forth. The machinery seemed
more than commonly responsive to her
touch and her heart sang a new song to the
often dreary sounding tick-tick. Already
the sunshine of unselfishness was making
itself felt, and Bernhardt, Sr., of Bernhardt
Bros. & Co., looked keenly once or twice
at the thoughtful face above the type-
writer. His stenographer was always
mechanically satisfactory, but today a new
element of co-operative helpfulness and
interest entered in, and the long letters of
the Monday mail had never seemed so easy
before to the tired man.

"Feeling well today, Miss Edgeworth?"

"Why, yes — that is, no — that is, I had
a Monday headache, but forgot all about it,
and I think it has all gone!"

"You have worked well, anyway. I
dreaded those letters today, but you have
helped me."

Bernhardt, Sr., was a taciturn man, indi-
cating blunders briefly if not unkindly, and
silent over correctness, so that this bit of
praise was a pleasant surprise.

Helen noticed for the first time, as her
employer bent above his work, the tense
weariness of his seamed brow and set
mouth. She wondered if his words, "You
have helped me," were not the first answer
to her prayer, the first olive leaf of hope
that some day she might leave the prison
house of her own building and live in that
atmosphere of joy concerning which the
Sunday evening speaker had so beautifully
spoken. She covered her Remington for
the night and was preparing to leave the
office when a sudden thought came to her.
She walked over to Mr. Bernhardt's desk.

"I have some time on my hands tonight,
sir. Can I help you in any way?"

He looked his papers over hurriedly and
then pushed the heavy gray hair back from
his forehead.

"Why, no, not tonight, thank you! This
is not material that can be handed over to
any one else. I wish I had some time on
my hands." But you work hard enough —
hard enough," and before the words were
fairly enunciated, the busy pencil was again
moving, and Helen turned away.

All the following day the motto remained
uppermost in her mind, but there seemed
no one who needed aught from her save the
clerical service for which she was amply
paid. Bernhardt, Sr., was shut up in his
private office, and her work was difficult
copying that gave no respite to eyes or
fingers. She worked late and steadily while
her spirits slowly fell.

"How is it I have never noticed the nar-
rowness of my life before? Just to think
that I have spent almost two days trying to
find some way to help some one, and not
one little opportunity has presented itself.
Truly, from him that hath not shall be
taken even that which he hath! It is about
time I was waking up. I am far from any
likeness to Him who went about doing
good. Oh! if only some one needed me!"

Such was the cry of her heart that night
while tears like rain wet her pillow.

The mid-week prayer-meeting found
Helen in her accustomed place, but no one
guessed what a hungry heart had come to
the Father's table — hungry for that true
love within, which "seeketh not her own." The
text for the pastor's talk was, "The
Son of man came not to be ministered unto,
but to minister," and every word pierced
the tender heart of the newly-awakened
girl.

"O Father," she prayed, "have mercy
upon me and let me minister to some one,
for Jesus' sake!"

Just at the close of the meeting it was
announced that a member of the church
was very ill. Would one of the ladies
present volunteer her services to sit up
with her that night?

Helen's heart leaped within her, and she

eagerly answered the summons. "Please
let me go!" And those who knew her
stared, so unlike her usual cold manner was
this earnest anxiety to be of service.

"You work all day in the city, do you
not, Miss Edgeworth?" asked her pastor.
"You cannot do this as well as some one
who can go home in the morning and make
up the loss of sleep."

"Oh, that does not matter in the least —
it will do me good. I am strong — let me
go."

Her eagerness prevailed, and she set out
at once. She found a plain home where
poverty was not called by its name, but
was written in unmistakable signs over
every bit of furnishing. It was the mother
who was ill, and a family of six children
were huddled about in the helpless misery
that overtakes little ones when mother's
ministering hands are laid aside.

It was a severe case, and one that ought
to have had an experienced nurse. By
midnight Helen found herself studying the
patient's symptoms as if she had under-
taken the work professionally.

"You are very kind," said the sick
woman. "Who sent you?"

"I came from our church," said Helen,
with a quick realization that this was the
first time she had been able to say "our"
church in the sense of working-fellow-
ship.

During the long watches, broken by delirium
and feverish restlessness, Helen and
the eldest daughter worked and waited to-
gether, and Helen drew from the fright-
ened girl a little of the home history.

"Mother would not have broken down if
I could have found work."

"What kind of work can you do?"

"I studied stenography and type-writ-
ing. The first position I found, the man
who dictated letters to me had been drink-
ing, and I was so nervous and afraid of
him I made mistakes. Then he discharged
me. I was glad, for I would not dare to
stay with any one who drinks. My father
was a drunkard for ten years. That's why
we are so poor. I was so glad when he
died, for I thought it would kill mother."

"Have you tried to find another place?"

"Yes. I found one. They told me it was
a splendid place for a girl, but I couldn't
take it."

"Why not?"

"There was — the man was — not a gen-
tleman. I had to leave."

Helen's eyes were fast opening to the fact
that her own life was a comparatively
thornless one. A few more questions, some
serious thinking, a silent prayer, and she
took a resolve that half frightened her, so
unaccustomed was she to planning for any-
one but herself. The result was that the
early dawn found her writing a letter to
her employer, which was as follows: —

"I find myself unexpectedly taking care
of a sick woman, a member of our church,
who is the sole wage-earner for a family of
six. The eldest girl, Bessie Bonnell, who
carries this letter to you, has trained her-
self to be a stenographer, but because she
is a pure girl she has left two positions, and
because she is young and timid she has not
looked further. Are you willing to let her
take my place today? If she utterly fails
I will do my utmost to make it up to you
tomorrow. Her mother is a very sick
woman and they are poor, as I have said.
By staying here today I can save them
some expense. I trust this is not too great
a demand on your generosity and not too
unbusiness-like."

The day was full of new experiences to
the two girls who had thus changed places.
Bessie Bonnell felt her fingers tingle with
nervous pleasure as they flew over the
keys of Helen's well-cared-for type-writer.
Her young womanhood took courage again
as she noted the fact that she was treated
with uniform respect and courtesy by the
men who came and went about her.

Helen, in the little home where there
were only the barest necessities, found
heart and mind and muscle taxed to the ut-
most in her endeavor to be a cheerful, wise,
ingenious nurse — battling with the fever-
ish gloom and anxiety that beset her pa-
tient, mothering the children who, becom-
ing somewhat accustomed to the presence
of illness, began to assert their childish en-
ergies, and improvising out of scant mate-
rial comforts and necessities for the in-
valid.

Over and over again through the day she
breathed the prayer: "Help me to help,
O my Father, help me to help!" And as
she prayed and as she helped the light of
God grew stronger in her soul, showing her
past failures and future possibilities.

Bessie came home radiant. "What did
you write to Mr. Bernhardt, Miss Edge-
worth? He was so good. He says I have

the making of a first-class stenographer. He asked me a lot of questions, and oh—he said you need not go down till noon, for you would need to rest tomorrow."

But Helen was at her desk bright and early. Her employer eyed her sharply.

"Burning the candle at both ends? Risky business. How is the sick woman?"

"She is not much better. Naturally proud and sensitive, her half-delirious condition makes her unreasonable. She insists that a strange nurse shall not enter the house—indeed, they cannot afford it. I wish I could help her."

"You have helped her—more than many girls would have done. The daughter, Miss Bessie, is bright as a button."

"Yes. Mr. Bernhardt," Helen hesitated. She had always been careful to make no personal requests in connection with her business, but thoughts of the sick woman made her brave. It never occurred to her that there were other members of the church who could just as well as not give the time and strength she could not easily spare. "Mr. Bernhardt, please answer me frankly. Would you be willing to let Bessie take my place for a few days? It will be a really valuable experience for her, and then I can help them so much. There are a thousand things to be done in that house. The work here will be lighter this week, and I thought—"

"Of turning philanthropist?"

Helen colored. She did not know that the reserved business man was keenly alive to the change in his hitherto cold and somewhat abrupt stenographer, and that he was testing her.

"How about your salary?"

"I would of course expect to forfeit all but what Bessie is worth to you. I would like her to have that. It will help them."

"Then you are willing to pay for the privilege of turning sick-nurse? Queer business principle, that! Very well. We can try it for a day or two."

"Will you send for me if you need me?"

"Yes."

Gratefully and gladly Helen returned to the scene of her first real self-sacrifice, and sent Bessie off to the office, a happy girl, who did not fully realize what was being done for her by this new friend.

"Help me to help—help me to help!"

Like a sweet refrain the prayer sang itself in Helen's heart through the days that followed—busy days of responsibility and weariness, days when her patience and strength were taxed to their utmost. The children learned to love their "new mother," and the touch of their clinging hands lent a strange power to the heart reading such new lessons of love and self-denial.

The days ran into a week, and Bessie brought home a letter for Miss Edgeworth.

"Read it quick, please! I want to tell you and mother something."

"Tell us now, dear. The letter can wait, and I do not believe your news can."

"I am to have a position. Just think of it! Eight dollars a week to begin. Ten at the end of a month—if I am good—and more when I deserve it. And you did it all," with a girlish demonstration of hugs and kisses, while the invalid turned her face aside and wept.

Helen's note ran thus: "Inclosed please find the amount due you as usual. Miss Bonnell's services have been very good for an inexperienced hand, and we have paid her accordingly. Please accept inclosed—contrary to our contract—as an expression of our confidence in you, and as the first token of the promotion we have in mind for you. Miss Bonnell will hereafter take the lighter portion of your work, and we will be glad to give you the position of our private secretary who has just left us. This position is one of trust, but we feel assured of your ability and worthiness."

Bessie was waiting breathlessly for Helen to lay down her letter. "I forgot something," she said, gleefully, and drawing out her shabby little purse laid in her mother's hands the silver dollars that seemed to her the brightest and biggest dollars ever issued from the mint. "I did not want to take it because I thought it was Miss Edgeworth's money, but Mr. Bernhardt pretended to be cross and informed me that they knew how to transact their own business. But he was not really cross. He told me he hoped I would prove worthy of your friendship because you are so—why, what is the matter? Crying for joy? I guess you are crying for sleep. Mother, we're getting to be big selfishes. Miss Edgeworth makes us so by her generosity. She never thinks of herself at all."

No wonder Helen wept. Her prayers had been answered, and into her over-full

heart came these words as if One had spoken them unto her: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Chicago, Ill.

LOOK UP,

N. A. M. Roe.

Straight to the azure heavens,
I watched the black smoke rise.
Lo! as I looked, it vanished,
Lost in the sunlit skies.

Soul, with thy taint of passion,
Look up to the pure and true!
Then shall thy sordid earth life
Merge in a heaven of blue.

Worcester, Mass.

About Women.

—Gladstone says: "Remember, woman is most perfect when most womanly."

—Florence Nightingale, the famous Crimean nurse, recently reached her 76th birthday.

—Princess Beatrice has been appointed governor of the Isle of Wight, the office held by her husband, Prince Henry of Battenburg. The appointment is out of the usual order, and is another indication of the advance of women toward public positions.

—Miss Ellen Richardson, one of the two Quaker sisters who, in 1845, paid the \$750 by which Frederick Douglass was legally manumitted, has just died in Newcastle, England.

—The *Bookman* says: "A decade has passed away since that very remarkable novel, 'The Silence of Dean Maitland,' was published, and yet we believe 'Maxwell Gray' still has a faithful following who would like to know who the author is, and what she is like. 'Maxwell Gray' (Miss Mary E. Tietjelt), as she is most widely known, is the daughter of a physician who has spent the greater part of his life at Newport, in the Isle of Wight. Miss Tietjelt has made us familiar with the surrounding scenery of her home in the graphic pages of her famous story. She is an invalid, and does all her writing lying on a sofa, and it is ten years since she was out of the Isle of Wight."

—Referring to the recent death of Kate Field at Honolulu, at the age of 56, the *Interior* says: "She was a 'literary woman,' with all that phrase implies—brains, much assurance, and many eccentricities. Her father was an Englishman, an actor, and her mother was an actress, who began her career on the stage at Philadelphia. Kate Field herself loved music and wished to be an opera singer; and when only a little girl went to Italy to study music and learn the modern languages. It was there she made the acquaintance of Walter Savage Landor, and this friendship undoubtedly resulted in the shaping of her literary career. He taught her Latin, and when she left Europe corresponded with her, and at his death he remembered her in his will. Miss Field was a piquant writer, her last journalistic enterprise being *The Washington*. As a lecturer she was very popular, but her experiments on the stage were never successful."

—The admirers of Elizabeth Barrett Browning have decided to erect a memorial to her in Kelloe Church, where she was baptized. "The place of her birth," says the *London Globe*, "was long a disputed point, but the discovery of an entry in the register of Kelloe Church settled the point satisfactorily, and this year being the nineteenth anniversary of her birth it is proposed to celebrate her association with her native county by placing a tablet in the church. In Florence a marble slab has been placed upon the house in which she died. The vicar of Kelloe, Durham, is acting as treasurer to the memorial fund."

—The widow of Rev. John B. C. Abbott, whose memory is gratefully cherished by the youth of New England—or used to be—died recently. Mrs. Abbott was the daughter of Abner Bourne, one of Boston's solid merchants, and she was her husband's invaluable assistant in all his literary undertakings. Many of the fifty-four volumes Dr. Abbott wrote were transcribed and indexed by her pen. The "Letters of Napoleon at St. Helena" were entirely of her translation. She was a tireless worker in the New England parishes of which Dr. Abbott was pastor, and in the Abbott Institution for Young Ladies in New York city, in which he was a pioneer in the higher education of young women in this country.

—Miss Agnes Slack, of England, honorary secretary of the World's Woman's Christian Temperance Union, was invited at the last National Convention of the White Ribboners to come over and attend the next convention. Miss Slack is an excellent speaker and organizer; she has brought Ireland into the fold through her single-handed efforts there in the last year. She has the confidence and co-operation of the best men and women of the United Kingdom. John Wesley's famous City Road Chapel was opened to her by the invitation of the Wesleyans—an honor that has never been extended to an English woman before. Miss Slack is the sister of Bamford Slack, Esq., who

is perhaps the most prominent of the younger laymen of the Methodist Church in England. He is one of the lawyers of Lady Henry Somerset. In addition to her other duties Miss Slack is recording secretary of the British Woman's Temperance Association, of which Lady Henry Somerset is president. Pastors, temperance societies and others who would like Miss Slack's services will please address Mrs. L. M. N. Stevens, of Portland, Maine, vice-president-at-large of the National W. C. T. U., who by Miss Willard's request is making the engagements of our English visitor, who is to arrive in July, and will speak at Chautauque, N. Y., Aug. 6.

—Mrs. Ellen H. Richards, of the Institute of Technology, was last year elected a trustee of Vassar. She found the college preparing to build a large drain to carry its sewerage to the Hudson. This involved great expense and a needless pollution of the river. Mrs. Richards persuaded the trustees, instead, to convey the sewerage to a farm belonging to the college, and use it to fertilize the land. This plan has been carried out most successfully, at one-sixth of the cost that the other project would have involved. Mrs. Richards' bright idea, in the actual amount of money saved to the college, is said to be the most valuable gift any Vassar graduate has yet conferred upon her alma mater. —*Woman's Journal*.

THE SUMMER VACATION: RECREATION.

RECREATION means to create again, to make over, to make new. The old house is made new by the builder. He takes out the rubbish, the weak parts, removes the dilapidated roof, the poor plumbing, puts on new paint and paper, and perhaps adds a story or an ell, as suits the fancy of the owner. It may not be as good as new, but it may be made a great deal better than it was before repairing.

It often happens that our bodies need also more or less recreation. They have worn out more rapidly than they have been repaired. The nervous system gets dull and listless; the muscles become stiff and old; the stomach refuses to do its duty, and so do the liver, the kidneys, the bowels, and other organs. This often happens to the young, to those in their prime, as well as to the old. All need a change—a change of food, of air, of work or rest; and it has become a custom for many people to take, during some part of the year, a vacation for recreation. The conditions of life are such that many must take this vacation in the summer, others take it in the autumn, others in the winter. The summer season is now on us, and those who are about to take a summer vacation should try and get all the good they can out of it—should recreate themselves rather than still further dissipate their energies.

In selecting a place for recreation it is important to choose one where the food is good, where the air is good, the scenery pleasant, and the opportunities for enjoyment such as will occupy the mind agreeably.

Recreation at the seaside for those who are fond of the water is perhaps most satisfactory to a great majority. Here the ocean and the ocean's waves and roar are a constant delight. Water seems most alive of all non-living things. The continuous change of form and of color makes it a study for all who love nature. The animal life at the seaside also helps to entertain and instruct, and the sea bathing is the most delightful of all bathing. Sea bathing should be indulged in with care. It is so pleasing a sport that we all want as much of it as possible. The slender, the feeble, the old, should not remain in the water long, but may wade along the beach and lie on the hot sand in the sun, and see the sport as long as they please. They should wear flannel bathing suits. The very strong, the corpulent, the hot-blooded, may remain in the water longer. They are less apt to overdo. People from the interior States are benefited by seaside life often more than those who live near it. To them the contrast is greater, the change more invigorating.

Many cannot take a month away from work at one time. Such are equally benefited by frequent short vacations. Two or three days at a time, every week or month, answers equally well. Even two or three hours in the afternoon to those who cannot go away from their work, may be quite sufficient for a few years at least.

In recent years it has become a practice with many in summer to join some summer school for study. Teachers do this more than any other class. A part of the day is given up to listening to lectures or working in the laboratory. In this way much is learned and many new acquaintances made, which makes life more delightful. This practice has much to commend it to the studious, but it may be overdone. Five or six weeks of hard study, even at the seaside in hot weather, for those whose brains are kept at work all the year, does not give quite the same benefits for rebuilding the frame as may sometimes be needed. If those who do this will not overdo, however, then this course is wiser than absolute idleness. All should remember the summer vacation is for recreating the body, and if this is not done, little good is accomplished.

Much more might be said, but we will only reiterate: the summer vacation is for improving the health. The main points to be considered are: a place where the food, the water, the air and scenery are good, and where the opportunities for rest and pleasure are such as are needed by the worn-out and weary worker. —*Journal of Hygiene*.

Boys and Girls.

A HINT FOR LITTLE TAPERS.

THIS hint for young followers of Christ comes from the *Children's Record of Scotland*:

One night a man took a little taper out of a drawer and lighted it, and began to ascend a long, winding stair.

"Where are you going?" said the taper.

"Away high up," said the man; "higher than the top of the house where we sleep."

"And what are you going to do there?" said the little taper.

"I am going to show the ships out at sea where the harbor is," said the man; "for we stand at the entrance to a harbor, and some ship far out on the stormy sea may be looking out for our light even now."

"Alas! no ship could ever see my light," said the little taper; "it is so very small."

"If your light is small," said the man, "keep it burning brightly and leave the rest to me."

Well, when the man got up to the top of the lighthouse—for this was a lighthouse they were in—he took the little taper, and with it he lighted the great lamps that stood ready with their polished reflectors behind them. And soon they were burning, steady and clear, throwing a great strong beam of light across the sea. By this time the lighthouse man had blown out the little taper and laid it aside. But it had done its work. Though its own light had been so small, it had been the means of kindling the great lights in the top of the lighthouse, and these were now shining over the sea, so that ships far out knew by it where they were, and were guided safely into the harbor.

IF I KNEW.

If I knew the box where the smiles were kept,
No matter how large the key,
Or strong the bolt, I would try so hard,
'Twould open, I know, for me.
Then over the land and the sea, broadcast,
I'd scatter the smiles to play.
That the children's faces might hold them fast
For many and many a day.

If I knew a box that was large enough

To hold all the frowns I meet,
I would like to gather them, every one,
From nursery, school and street.
Then folding and holding I'd pack them in,
And turning the monster key,
I'd hire a giant to drop the box
To the depths of the deep, deep sea.

—MAUD WYMAN, in *Union Signal*.

WAS IT YOU?

MR. BAD-TEMPER and Mr. Cross-words were great friends. They were always going about together, and the worst of it was that, when people did not shake them off, and say, "You are too disagreeable, and I won't have you near me," they were very sure to make them just as hateful as they were. Frowns came on faces and pouts to lips that before had been very pleasant to look upon.

There was a very dear lady who had lived seventy-eight years. Her face was just as sweet as sweet could be. So one day I asked her if she had ever known the horrid Mr. Bad-temper and Mr. Cross-words, and, if so, how she made them stop troubling her.

"Oh!" said she, "I will tell you all about it. Mr. Bad-temper and Mr. Cross-words were always popping up near me just when I didn't wish to see them, and I am sorry to say I began to grow like them; but then Mr. Shut-your-lips came to help me. He told me just to put my lips together tightly whenever I felt I must say things like Mr. Cross-words, and each time I did so would be easier than the first, and that, before I knew it, Mr. Smiles would come along, looking so good-natured that I should have to laugh, and, instead of saying, 'You mean thing,' and such naughty words, I should hear myself say, 'I am sorry I wanted to speak hateful words,' and very likely I should put up for a kiss the very lips that had wanted to pout. You try it," concluded the dear lady, "and see how happy you will be."

I had been listening so earnestly that I had not seen a little boy come into the room. But he, too, had heard, and the next day, when he was walking in the garden with his mother, I overheard him say:

"I love you dearly, mamma, and I am going to make Mr. Shut-your-lips and Mr. Smiles stay so near me all the time that those ugly men, Mr. Bad-temper and Mr. Cross-words, will have to go away and stay away."

And he skipped down among the roses, his dancing eyes just as blue as the sky; and Mr. Smiles was so close he was almost treading on his heels.

I wonder what little boy that could have been. Was it you? or was there a little girl, too, whom I did not see? —N. N. S., in *S. S. Times*.

Editorial.

LOYALTY THE TEST OF LIBERTY.

WITH the growing disposition in the church to break away from old and fixed codes of belief and conduct, and to regulate personal thought and practical ethics entirely by the dictates of the individual conscience, the question has inevitably risen in earnest and devout minds: "What is now the test of Christian fidelity? Are we not all adrift, so far as a definite standard of religious belief and conduct is concerned? Who shall determine whether this man belongs in the church or out of it? Yes, am I a Christian, or not?" To all such troubled questionings there seems to be but one adequate and convincing reply. Since authority is no longer the tribunal to which the belief and conduct of each and every Christian may be referred, we must observe the life of the individual itself, and judge belief and conduct according to their effects upon Christian character.

Loyalty to Christ is the crucial thing. If the newly-found liberty of the believer of today shall seem to impair in any degree his fidelity to his Master, then has the new dispensation, so far as this believer is concerned, been proven inferior to the old. If there is less earnestness, less moral stamina, less unselfishness and devotedness in any Christian life, because of the greater freedom of thought and action which has recently come into the church, then it were well if we could return to the old creeds and moral statutes at once. But if, on the other hand, the liberty of today does stand the test of loyalty; if Christians in general are just as pure, and earnest, and self-sacrificing, and devoted as they ever were — nay, are more Christlike in these respects than formerly — then, we say, all this so-called "new departure" in religion, this broadening of horizon and loosening of restraints, is a step, and a grand step, forward toward the millennium.

How, then, does modern religious liberty, in the church itself, seem to stand the test of loyalty to Christ? Is the church doing less for the Master than she used to do? Look at the grand expansion of missions, of charities, of organizations for benevolence and for Christian culture, which has gone hand in hand with the great liberalizing movement in the modern church. Look at the magnificent, the astounding accession of enthusiastic young people to the working force of the church. Look at the practical devotement of time, talent, energy, resource, to work among the poor and uneducated. Look at the present *esprit de corps* of the whole religious republic. Look at the new, Christlike love and fellowship springing up between the denominations, which are all, as we now see, children of one mother, whose only affront to each other is that they have, one by one, gone out from under the parental roof and raised and sheltered a family of their own. Truly, there is no more reason for sects quarrelling than for married brothers and sisters; and the more Christlike Christianity of today is beginning to see it.

So far as the testimony of a general outlook goes, there is as yet no falling-off in loyalty to Christ because of the liberty which has come into the church as the result of aggressive modern thought. But just as soon as devotion to Christ is seen to be falling off in the least degree among Christians, it will be time to question the healthfulness of the religious atmosphere — time to ask, is not too much liberty weakening the moral fibre and leading to indifference? Loyalty the test of liberty — that is the principle which we must apply. True to Christ, true to oneself, and true to the church.

THE ASSIMILATIVE POWER OF CHRISTIANITY.

ALL growth in the vegetable and animal worlds is the result of assimilation. Something is taken from the soil directly or indirectly by the vegetable or animal organism and is transformed into its own substance. The growth of the plant or tree comes by means of the vital force within. The nature of the living principle is unknown to us; we can describe it only by the results of its manifold operations. The most striking characteristic is found in this capacity to take dead matter from the earth's surface, and appropriate and transform it into wood or flesh. In the case of the tree the mineral substance is taken up in the sap and deposited in layers of beautiful wood under the bark; while in the animal economy the food is taken from the vegetable preparations into the stomach

and digested for internal distribution. The result by both processes is the upbuilding of the organism. The extent of this upbuilding, or growth, depends on the capacity of the organism to appropriate and assimilate the outside material. In some plants and animals the range of the capacity is very limited, while in others it is very wide. Some trees will live and flourish in almost any soil and climate, while others are sensitive to new conditions and readily pine and perish for lack of nutritive resources. The same is true of animals. With some, as man, the range is over the globe in all the zones, while the habitat of others is very narrow. There are birds and small animals which never range beyond a few miles, and there are insects whose habitat is measured by rods. With plant and animal, development and persistence must depend on the breadth of capacity for assimilation.

This law of assimilation holds in the intellectual, spiritual and moral worlds. There are civilizations which possess great breadth of capacity for appropriation and assimilation. They devour everything that comes in their way and are able to digest it, so that the organism, derived from many sources, is yet homogeneous. There are other civilizations which live only on certain soils and in particular latitudes. Rome devoured much, but held much of it in undigested masses on the stomach, which could not fall in the end to prove fatal. Indigestion is debilitating and paves the way for other ills. The digestive power of the English race exceeds anything in earlier history. The original Anglians were a small tribe which invaded Britain and mastered in slow centuries its dozen nationalities, reducing them to standard Englishmen, imparting their own language to the inhabitants and their name to the island. The original Anglians were large, muscular men, warriors with indomitable will, courage and daring; and they have transmitted their great qualities through forty generations.

The operation of this law of transmission is conspicuous in the spiritual development of the human race. Man is a religious being. He has invented many faiths and modes of worship. He has never been content without gazing out into the invisible. To him God is more necessary than a civil ruler or an earthly friend. The religions of mankind differ in many respects, but in nothing more than in the capacity for assimilation. Some faiths are confined to narrow limits; they have no affinity with anything beyond; they starve in new soils for the lack of those elements on which alone they can be nourished and built up. Some religions are the creations of particular ages, of social conditions, of race characteristics; they perish as the world moves on and takes them beyond their habitat, for the reason that they cannot endure change of conditions or find nourishment in the strange elements.

Among the religions of the world Christianity is singular in the breadth and strength of its capacity for appropriation and assimilation. This fact is the more singular, as the Jewish religion, in the bosom of which Christianity was nourished, was a close faith. The growth was almost entirely from within the tribes or nation, most of its members coming by way of birthright rather than as proselytes. Christianity, on the other hand, opens its gates to the world, but its effectiveness as a world-religion depends on this capacity of appropriation. Most religions perish when cut loose from their base, but Christianity flourishes in all soils and climes. Wherever the members of the human race have gone, the messengers of the Gospel have followed, and the faith has flourished in proportion to the breadth of the field over which it has been extended. The secret of this is found in the fact that, as a world-religion, Christianity is able to gather up something from all soils and atmospheres and civilizations to nourish the life within and minister strength for new and wider conquests. The life of Christianity is interior and divine, not dependent on particular places or conditions, but able to reach forth and obtain succor wherever the race abides.

The assimilating capacity of Christianity is in proportion to the purity and vigor of its life. The more orthodox the early church, the more complete its mastery over the masses of men about it. The crude ideas of heathenisms from outside remained in the sects, as a dry rot, which ultimately proved the ruin of the organization, while the central and purer faith remained and conquered. When, in process of time, the Catholic centre itself became corrupt, the same process was repeated in its history. The vast masses of heathenism taken in by the conversion of the empire remained in a

crude condition to overload and endanger the church itself. The church was unable to assimilate its material, and hence came the revolt of the better elements in the Reformation.

Christianity appropriates the individual, and by way of the individual the people. As no other religion has ever been, Christianity is a vast proselyting system for the whole world. It goes forth to conquer, not by the sword, but by its ideas, its sympathies, and its hopes.

The gaining of converts, however, is but a first step in its work of appropriation. Christianity has the capacity to take and use, and make part of itself, whatever really good thing it has found in its pilgrimage around the globe. As the Israelites spoiled the Egyptians before passing the Red Sea, so Christianity has ornamented herself with the jewels borrowed from all the races and civilizations of the world. Buddhism could never long survive out of the atmosphere and conditions of the East, and it is singularly incapacitated to take advantage of the new knowledge and appliances coming to it from the West. Those old faiths of the Orient are doomed to perish in the presence of a vital Christianity more flexible and adjustable to new conditions and races.

In coming to Greece, Christianity found the most advanced philosophy, literature and art then in existence, and of these various resources she took important advantage. The best Greek thought and speculation were studied at Athens, Ephesus and Alexandria, while out of them were forged weapons for the defence of the faith. Greece was the greatest schoolmaster of the early church. Aristotle and Plato served as grindstones to patristic intellect in its effort to formulate and define the doctrines of the Cross. How far the literature of Greece influenced the church is seen in the single fact that the books of the New Testament were all written in that ideal language. In it also wrote some of the chief Greek theologians — as Clement, Athanasius, Origen, Cyril, Basil and Gregory. The church appropriated with great advantage the art of Greece, especially in the lines of music and architecture. Music, in a thousand temples, had been degraded by use in idolatrous and obscene worship, while in the service of the Christian Church it became one of the divinest of the arts. In the Middle Ages the Gospel was sung and painted rather than preached. There was a sermon on every church and chapel wall. While Greece shaped the intellect and cultivated the taste of the church, Rome gave her the lesson of ecclesiastical rule. The secret by which a single city had secured control of the world, was learned by the leaders of the Christian host. The organization of the Middle Age church under the hands of such men as Gregory the Great and Gregory VII., was a masterpiece of ecclesiastical mechanism which has been projected across the centuries and remains to this day unbroken in the presence of new and powerful social, religious and political forces.

These are but illustrations of the assimilative power of the Gospel which has gone on everywhere and on all lines. To the conditions and needs of each locality Christianity has marvelously adjusted itself. The church is manifold in whatever is incidental and unimportant, yielding here in its methods of work and there in its modes of worship to the tastes and demands around it.

Dr. N. D. George at Eighty-eight.

DR. NATHAN D. GEORGE, whose 88th birthday occurs on the 24th inst., was born, June 24, 1808, at Hampton Falls, N. H. His father, a seafaring man, dying when he was but seven years of age, and his mother being left in reduced circumstances, Dr. George enjoyed but a very limited education. At the knee of his devout and godly mother he was taught to pray. At the hand of this same excellent parent he was encouraged to commit to memory large portions of Scripture. At the age of sixteen he regularly attended the Baptist Church. Later, through certain unwholesome associations, he became affected somewhat with Universalist notions. He was first deeply and savingly convicted of sin under a sermon by Rev. John F. Adams. He soon after joined the Methodist Episcopal Church on probation, and became a Sunday-school teacher. Under Rev. George Storrs he was received into the church in full connection, and appointed class-leader.

About 1831 he was licensed, first, as an exhorter, and then as a local preacher, exercising his gifts as he had opportunity while working at his trade as a journeyman shoemaker during the week. He joined the Maine Conference in August, 1836, and was ordained deacon by Bishop Hedding. He was ordained elder, June 26, 1839. While a member of the East Maine Con-

ference, he was twice appointed presiding elder. In 1854 he was transferred to the New England Conference and stationed at Lynn. He is the author of several valuable books. In 1846 he published "George on Universalism;" in 1856, "Universalism Not of the Bible;" in 1870, "Annihilation Not of the Bible." He has been a voluminous writer for the press. The degree of D. D. was conferred on him by Baker University. In 1874 he was made a superannuate. Dr. George's health for some time past has been frail, but he seems to have quite recovered from his late serious indisposition. He is one of the most genial of men, and, surrounded by his accomplished and devoted daughters, is enjoying a serene and beautiful old age in their pleasant home at Oakdale.

A Novel and Interesting Experience.

BROMFIELD ST. CHURCH was the scene of an unusual gathering, Friday afternoon, June 19. Harrison Avenue, this city, is largely occupied by the Chinese for stores and residences. According to Chinese custom, it is not permissible for the wife of a Chinaman to be seen by another man of that nationality; neither is she allowed to go about the city. To Miss Eliza Bigney, superintendent of the Chinese work connected with Bromfield St. Church, belongs the credit of providing for these secluded women one afternoon of peculiar joy. She had previously, but with much difficulty, gained the consent of the husbands to take their wives and children, accompanied by herself and two or three other ladies, for a call at her own home on Upton St. and a drive through the beautiful Back Bay Fens. The stable-keeper at 91 Dedham St. contributed liberally toward the expense of the carriages. Invitations were sent to about one hundred ladies of different denominations, asking them to be present at the church at 4 o'clock. A goodly number assembled in the vestry to greet the Chinese ladies when they returned from their ride, and entertained them socially for an hour, after which a bountiful collation was served. Seated beside them were Mrs. Sweeten, connected with Clarendon St. Baptist Church, who goes daily to their homes; Miss Parkinson, of People's Temple; Mrs. Mongrain, and several others who are efficient assistants in the work among the Chinese in Boston. One of these Chinese wives had never been outside her own homes since she came to this country eight years ago; another for three years; another for several months. Two of them had bound feet, and were watched with interest as they hobbled about. Two of the boys are pupils in the Quincy School, and speak and understand English perfectly. Many hearts were touched as the younger boy, about ten years old, sat down at the cabinet organ while the ladies were chatting, and with one finger picked out the notes of "My country, 'tis of thee." One of the little women seemed equally happy and amused as she held her baby at the piano and with her own fingers lightly touched the keys. A lady who knew her said she had never seen a piano before. There were six Chinese married women and five children, all richly attired in their native costume. A beautiful baby several months old, the first boy of the race born in Boston and named Frederic Greenhalge, after the late Governor, attracted much attention. They listened attentively to the singing of a hymn, after which Dr. Bates asked God's blessing upon the unique gathering. It was an occasion never to be forgotten by those privileged to be present.

Personals.

— Mrs. J. O. Peck has sailed for Europe, to be absent three months.

— Tufts College conferred the degree of LL. D. last week upon that queen among American women, Mrs. Mary A. Livermore.

— Dr. H. A. Gobin, acting president of De Pauw University for the past year, has been elected president of that institution.

— Rev. C. N. Grandison, formerly of the M. E. Church, was re-ordained recently in the Oak Grove Baptist Church, Louisa County, Va.

— The New York Tribune says that Rev. J. Frederick Heisee has resigned the editorship of the *Baltimore Methodist* in order to go into active pastoral work.

— Miss Mary E. Lunn, superintendent of the New England Deaconess Home and Hospital, was called to Racine, Wisconsin, last week, by the dangerous illness of her brother, William E. Lunn, who passed away June 19.

— Dr. H. C. Jennings has assumed charge of the Book Concern interests at Chicago. The sprained ankle from which he has suffered for many weeks is still giving him much annoyance.

— We are pained to announce that Rev. and Mrs. J. C. Ferguson, of Nanking, China, are bereaved in the death of their little girl, Alice Mary, who died of diphtheria, May 13, aged five years.

— Rev. W. A. Noble and wife expect to sail from Vancouver in the early part of July on their return to their mission field in Korea. They have been on a furlough for a year at Wilkesbarre, Pa.

— Dr. Jennie M. Taylor, the niece of Bishop Taylor who went to Africa with him, was recently united in marriage with a pioneer missionary in Angola, Rev. Charles W. Gordon. Their address is Dondo, Angola, Africa.

—Mrs. J. F. Scott, widow of the late Dr. Scott, of our North China Mission, may be addressed during June in care of Dr. Jenson, 51 Twelfth Street, Wheeling, W. Va.; after July 1, at the home of her father, West Newbury, Mass.

—Rev. Franklin Hamilton, of Newtonville, will deliver two addresses at the International Christian Endeavor Convention which convenes in Washington, July 8-12, and he is invited to preside at the Massachusetts State Endeavor rally.

—Chattanooga University complimented Rev. P. Flores Valderrama, clerical delegate from the Mexico Conference to the General Conference, and a recent visitor to this city in company with Rev. Dr. J. W. Butler, by conferring upon him the degree of M. A.

—Rev. Dr. Isaac Crook, who for three years has been chancellor of Nebraska Wesleyan University, refused to be a candidate for re-election at the recent meeting of the board of trustees, the financial strain and distress of the institution making this step, in his view, imperative.

—Prof. Charles F. Himes, after thirty-one years of remarkable service in the departments of chemistry and physics in Dickinson College, resigned his chair last week to engage in literary work. The college gave him the degree of LL. D. as a crowning honor.

—The degree of A. M. was conferred upon Miss Lucy H. Hitchcock, of Leicester, Vt., June 5, by the faculty of Central Tennessee College. Miss Hitchcock was for eight years a teacher in that institution, and, says Bishop Hartwell, "is well worthy the honor conferred upon her."

—Rev. George Lincoln Blackwell, B. T. B., of Charlotte, N. C., publishing agent of the African Methodist Episcopal Zion Church, has received the degree of D. D. from Kansas Wesleyan University. Dr. Blackwell graduated at Boston University School of Theology in 1892.

—The Independent of last week observes: "The color line has been broken down once more in our New York public schools by the appointment of a colored young woman, Miss S. Elizabeth Frazier, as teacher. She is in a school in which the pupils are all white, and is very much loved by the pupils."

—The Northwestern of last week says: "Miss Mary A. Danforth has finished her itinerary among the auxiliaries of the Woman's Foreign Missionary Society, and on Monday afternoon, June 8, she started for Clifton Springs, N. Y. After spending a few weeks there she expects to return to her home in Colebrook, N. H. She is accompanied by Mrs. L. Meredith, of Oak Park."

—We regret to learn from the last issue of the *Pittsburg Christian Advocate* that Dr. C. W. Smith, the editor, "is still confined to his bed with the illness which has so severely prostrated him since before the opening of the General Conference." We are gratified to learn that he is improving gradually, though slowly. We trust that he will soon be restored to his wonted vigor.

—Rev. Henry Martyn Harman, D. D., LL. D., the author of Harman's "Introduction," who for twenty-six years has been a member of the faculty of Dickinson College, Carlisle, Pa., having resigned on account of broken health, was last week elected by the trustees professor emeritus of Greek and Hebrew, the appointment to last for life. He was seventy-four years old last March.

—Mrs. C. W. Bennett, widow of Dr. Bennett, who died in the spring of 1891 while professor of church history in Garrett Biblical Institute, has presented to the library of the Institute a valuable collection of works bearing on ecclesiastical art and architecture. The books were among the choicest possessions of Dr. Bennett, and were used by him in his lectures on Christian art and in the preparation of his work on Christian archaeology.

—Rev. Edwin D. Hall, of the N. E. Southern Conference, has been in poor health since February, '95, leaving his pastorate at Wellfleet in the spring of that year. Since that time he has had nervous prostration, which terminated in a stroke of paralysis four weeks ago, since which time his life has hung on a thread. His devoted wife is taking care of him, with the aid of his two sons. They reside at 30 Thorn-dyke St., West Somerville, Mass.

—Bishop Taylor sailed for South Africa, June 18. He goes for evangelistic work among the Kaffirs, where thirty years ago his preaching was blessed in the conversion of many. His labors will be in the churches and missions of the English Wesleys, and will not bring him within thousands of miles of his old missionary work on the West Coast. This action is quite like the Pauline hero. We very much doubt if he ever ceases his efforts for the conversion of the unsaved until physical infirmities make it impossible for him to labor longer.

—On Wednesday, June 17, a pleasant event occurred in the marriage of Miss Virginia Forrest, eldest daughter of Rev. H. F. Forrest, to Mr. Victor N. Lucia, of Northampton, Mass. The marriage was solemnized at the home of Mr. and Mrs. Forrest in South Londonderry, Vt., in the presence of a few relatives and friends, the father of the bride performing the ceremony. Miss Forrest is a graduate of Smith College, class of '90, and for six years has been an instructor in Latin and Greek in Mrs. Cady's School for Girls in New Haven, Conn. Mr. Lucia is a Wesleyan man, class of '94, one of the most promising young business men of Northampton. There were a great many gifts for the happy pair, as they each had a large cir-

cle of friends. They will make their home in Northampton, where Mr. Lucia is building a new house.

—Rev. Geo. H. Geyer, of the Ohio Conference, pastor of Spencer Chapel, Ironton, Ohio, is spending his vacation in Boston. He was speaker of his class in the School of Theology in 1895.

—We are happy to announce that Mr. John Haigh, of Somerville, to whose serious illness reference was made last week, is more comfortable. The family and many interested friends are greatly encouraged by the unexpected improvement in his condition.

—Rev. H. B. Johnson, of the Japan Conference, transferred in 1897, dean of Tokyo Anglo-Japanese College, after more than eight years' effective work in seminary and college, on account of failing health from overwork, is returning on furlough. He expected to take passage on the "Coptic" from Yokohama, May 23.

—Mrs. Carrie Treadwell, widow of Rev. T. B. Treadwell, a member of New England Conference for twenty-two years, died suddenly on the 14th of this month. Mrs. Treadwell has been an invalid for several years and was able to attend church but little. She was a member of the Harvard St. Church, Cambridge. A more extended memoir will appear later.

—The *Congregationalist* thus calls attention to some of the significant changes which these later years are bringing about in ocean travel:—

"Dr. Farnsworth, the veteran missionary, when he sailed from Boston to begin missionary labors in Turkey, sailed on a bark of five hundred tons. When he returned to this country, a few months ago, he came on a steamer that burned as much coal a day as the weight of the vessel on which he set forth for Turkey in 1852."

—Mrs. Mary Ann Mellen Parmenter, widow of Rev. Henry Parmenter, formerly of the New England Conference and later of one of our Southern Conferences, after three months of painful illness, passed away on Monday morning, June 15, at the home of her sister, Mrs. Emily E. Tainter, of Worcester. The funeral service was conducted on Friday afternoon by Rev. R. F. Holway, and was largely attended. Mr. Holway writes: "Mrs. Parmenter was an excellent woman, and her end was peace. She was greatly pleased with the offering which the Conference sent to her, by my hands, at its last session."

—The Outlook of last week, in referring to the Methodist Protestant General Conference just held in Kansas City, observes:—

"By the way, we see in the account of these meetings something entirely new—namely, the name of Anna Harvard Shaw, D. D. So far as we know, that is the first instance of a woman having the degree of D. D. The question of the right of women to be enrolled as members of the body was not raised."

—A notable feature of the Children's Day celebration at Centenary Church, Chicago, June 14, was the observance of the fiftieth anniversary of the entrance of Hon. A. G. Lane into the Canal Street Church Sunday-school as a scholar five years old. Mr. Lane has been in Sunday-school work ever since as scholar, teacher, superintendent, and Bible-class teacher. He has been a Bible-class teacher thirteen years, superintendent of the school fourteen years, and class-leader for eighteen years.

—We are greatly pained to read of the affliction of Dr. Steel, of the *Epworth Era*, as announced in the following paragraph in the *Christian Advocate* of Nashville:—

"Our dear brother, Dr. S. A. Steel, of the *Epworth Era*, is in great sorrow. His sweet little daughter, Christine, who had reached the age of thirteen years, died on the night of the 14th inst. at Holly Springs, Miss. May God comfort him and all his! It is at such a time that the friend of children becomes inexpressibly precious to their bereaved parents. The little ones that go away from our arms are safe in His keeping. We shall meet them all again before many years are passed away."

—A friend calls attention to the fact that there was a noteworthy Methodist flavor at the St. Louis Convention. Charles W. Fairbanks, the temporary chairman, is a Methodist, a graduate of Ohio Wesleyan University, and at present a trustee of that institution. John M. Thurston, the permanent chairman, is a Methodist, and the brother of Mrs. Angie P. Newman. Joseph B. Foraker, chairman of the committee on Resolutions and nominator of McKinley, is a Methodist, and once a student at Ohio Wesleyan University. And ex-Gov. McKinley, the Presidential nominee, is a lifelong Methodist, and a member, with his revered mother, of the Methodist Church at Canton, Ohio.

—The Central of last week says:—

"Hon. John M. Thayer, who was promoted Brigadier-General in the war, and was at one time Governor of Wyoming, and later Governor of Nebraska, and who served as United States Senator from Nebraska for two full terms, was received on probation by Rev. C. C. Leiby, in St. Paul's Methodist Episcopal Church in Lincoln, Neb., Sunday evening, May 31. It was an impressive scene as this hero and statesman addressed his old-time comrades of the war and colleagues in public affairs, and urged them to take the same step. General Thayer is one of the historic figures of the West, and his conversion has produced a profound impression."

—The Massachusetts delegation to the late National Republican Convention at St. Louis did not only a handsome, but an eminently just, thing in formally expressing to W. Murray Crane their appreciation of the bold stand he took in regard to the admission of the colored delegates to the same privileges and opportunities, touching the matter of hotel entertainment, as were extended to all other delegates.

In the action he then took he certainly represented the best traditions of Massachusetts. His own immediate ancestors, moreover, we are told, were among those who, in the old ante-bellum days, stood staunchly for the rights of man; who were found faithful among the many faithless in the days when Whittier used to sing:—

"Hail on, then, brethren of the South,
Ye shall not hear the truth the less;
No faster on the Yankee tongue,
No padlock on the Yankee press,
From our Green Mountains to the sea,
One voice shall thunder: 'We are free!'"

—Rev. J. Alexander Betcher, who is just beginning a pastorate with promise of great success at Williamsburg, was married on Wednesday last to Miss Olive Katherine Karher, of Dorchester. The ceremony was performed by Rev. T. Corwin Watkins, D. D., of Springfield, by whom both the bride and groom were received into the church when they were children. After a short wedding trip they will live in the parsonage which has been newly fitted up to receive them.

—A sad incident at the People's Temple Sunday morning was the receipt by Dr. Brady of a telegram soon after the services began, announcing his wife's death. She had been ill for over nine months at their home in Newark, N. J. Dr. Brady was for a while unable to continue, the assistant pastor attending to the more formal portion of the service, and Dr. Brady preaching later. The pulpit was draped in mourning at the evening service, and resolutions of condolence and sympathy were adopted by the congregation.

—Dr. Hess of the *Christian Advocate*, Nashville, thus characterizes Bishop Vincent's baccalaureate sermon, preached at Vanderbilt University, and his visit to that city:—

"The sermon was a most vigorous and timely utterance from a man who, while he is at home with books, has also lived much in the open world, and knows the thoughts, aspirations, and struggles of his own generation. On Monday morning the Bishop spoke to the Vanderbilt theologues and the ministers of the city with great freedom, force, and effect. His visit here will long be remembered. No minister has appeared among us of late years and made a more pleasant and profitable impression. We shall all be delighted to see him back again."

—The golden wedding of Mr. Josiah L. Webster and Mrs. Helen M. (Parker) Webster occurred, June 3, at Providence, R. I. They were happily united in marriage by Rev. J. B. Husted in 1846. The presence, from New York city, of their three sons—Charles B. and wife, Walter G. and Josiah L., Jr.—greatly added to the interest of the evening. Their beautiful home was seasonably decorated with a profusion of choice flowers and thronged with hundreds of warm-hearted guests. Scores of congratulatory telegrams, letters and letters assured the honored couple that years had not cooled the ardor of old-time friends, but only intensified the esteem and affection with which they were always regarded. Among many elegant presents was a promise to furnish and adorn one room in the splendid new Mathewson St. Methodist Episcopal Church, to be known as the "Webster room," in honor of Mr. and Mrs. Webster, who are the only surviving members still there who assisted in organizing the society. Time and a favoring Providence have dealt very kindly with them. So well-preserved are their faculties and vital forces, that they have reasonable promise of prolonged usefulness and happiness.

Brieflets.

On page 4 appears a report of the funeral services of the late Mrs. Claffin, with some appreciative tributes.

We shall commence at an early date the publication of an important series of New Testament studies upon the "Main Sources of the Greek Text of the Revisers," and other related subjects, by "Vatemen." The special subjects treated will be: "The Ancient Bible of the Vatican, or Codex Vaticanus in Custody;" "Contents of a Convent Waste-paper Basket" (Codex Sinaiticus); "A Patriarch's Gift to a Prince" (Codex Alexandrinus); "A Divergent and Dubious Witness (Codex Bezae); "Some Cribes from which the Flock did Feed" (the versions); "How the Fathers Quoted Scripture;" "Dogma"—a dog with a bad name; "Result of Rummaging a Conventual Library;" "The Service of a Heretic to Orthodoxy."

On the 16th page will be found a report of the reception to Bishop Foster.

The New York Sun, in its report of the recent Republican Convention, noticing the fact that Mr. McKinley, at his home in Canton, Ohio, was connected by long-distance telephone with the hall in which the convention was held, calls attention to a singular experience:—

"The telephone service was so clear and distinct that Major McKinley seated at a distance of six hundred miles from the convention hall was enabled to hear the shouting and tumult that accompanied the presentation of his name. It was an unprecedented experience in the history of political conventions, and Major McKinley is the first Presidential candidate not in attendance upon the convention who heard the noise accompanying his own nomination."

The abandonment of the Education bill for the present session of Parliament by the Salisbury ministry is very properly characterized by the *London Times* as a serious reflection upon its prestige. To yield this measure "would be to write themselves down the most incompetent and most impotent administration that ever burdened the front bench." And yet this is just what this ministry has been forced to do. There are rumors, as we go to press, of serious discussions, and of the retirement of Mr. Bal-four.

Gammon Theological Seminary has closed the best of its thirteen years of history. The attendance was barely under one hundred, representing fifteen States and twenty-one higher educational institutions. The graduating class numbers 16. President Thirkield preached the baccalaureate sermon on "The Preacher as a Prophet."

Liquor-Selling Mobs in Prohibitory Maine.

A REVELATION of the real condition of the saloon question in Maine is made in a published address of Rev. Wilbur F. Berry, of Waterville. Mr. Berry is a Methodist minister of the Maine Conference, well known to us as one of the most judicious, manly, noble and unassuming men in our whole connection. He is a witness, therefore, whose testimony is of the highest value. He is chairman of the executive committee of the Waterville Enforcement League. The address in question was delivered in the Baptist Church in that city on Sunday afternoon, May 31. The League was organized in response to a conviction among the better class of citizens that some specific effort ought to be made to restrain liquor-selling in the city. Its purpose is thus stated:—

"Deprecating the evils of intemperance and kindred vices, believing in the power of combined effort, desirous of aiding in the development of right sentiment in the community, and in the impartial, faithful and persistent enforcement of the laws of the State against the sale of intoxicating liquors, we purpose:—

"1. To use such means as are at our command, especially the press, the platform, and the pulpit, to create and intensify wholesome public sentiment.

"2. To do our utmost to secure the arrest and punishment of every violator of the law against the sale of intoxicating liquors in our city.

"3. To secure the due execution of the laws against kindred vices.

"4. To make these efforts perpetual."

Mr. Berry states that the principal work of the League has been directed towards securing the enforcement of the provisions of the prohibitory laws of the State. The result has not been very successful for the reason that the officers sworn to execute the laws would invariably plan to defeat any effort to that end. Of liquor-selling in Waterville at the present time Mr. Berry says:—

"Liquor is openly sold in twenty-five or more places; runners from these places are on the street drumming up trade. No man who wants a drink need go thirsty. These places are open day and until the late hours of night and the early hours in the morning. I have seen them open until 1 o'clock in the morning, and from the street have seen men lined up at the bar drinking."

"One night I saw a young man being led home, possibly to his mother, so drunk that he needed the support of two persons. A boy in knee pants was seen recently so drunk on our streets that he could not keep his feet. A girl under the influence of liquor was run away with by a horse and injured a few days since. A wife and mother in pitiful poverty sent for an officer to take her ugly drunken husband from her home for her own and her children's safety."

What Mr. Berry, this modest but courageous man, brought upon himself and family because of his endeavor to secure the execution of the laws of the State, is told in the following paragraph of his address:—

"On the 18th of June, 1896, the house in which I reside was assaulted. About 11:30 at night a man threw a two-quart pail of some liquid stain at the parlor window. Little damage was done to the house as the pail struck the sash and only a few drops of the liquid entered the house. But an unborn babe whose birth would have occurred in two or three weeks was instantly killed by the shock and fright to the mother occasioned by the assault; and Mrs. Berry's life was seriously threatened by the attendant results. On June 19, '96, persons who had been engaged in the 'rum business' were overheard to threaten me for my attitude toward their traffic. The assault followed. Of this assault no notice whatever was taken by the city authorities. Not a finger was lifted by an officer to find the assailant; not a word was spoken to me or any member of my family by a municipal officer either of sympathy or in condemnation of the assault."

All this in Maine, the ideal prohibitory commonwealth! Mr. Berry has not exaggerated the condition in Waterville. It is not his habit so to do. What is true in Waterville, is true in every large town and city in the State. Liquor is sold throughout Maine, and every open-eyed citizen is aware of the fact. It is flagrant hypocrisy and falsification to ignore or deny these allegations.

The attack upon the home and the terrible injury sustained by Mrs. Berry are in keeping with the anarchic and seditious mobs which infest the State and which are determined to intimidate and destroy those who seek to secure the execution of the laws. We do not need to go West to find martyred Haddocks. They will be found in Maine if any man dare to insist that its laws shall be enforced.

What shall be done? First, tell the truth about liquor-selling in Maine. Tear off the garb of hypocrisy with which respectable people have enveloped this whole accursed business. Let the unsavory truth be known! Repeal the law and turn to license? Never! To do that would be to deluge the whole State with open rum-selling. The few restrictions connected with a license law are violated with as much impunity as is a prohibitory law. It is conceded that in the great majority of small towns there is now no liquor sold. Let the Methodist ministers, at least, imitate Mr. Berry in the work of stirring up the communities to execute the law. The Methodist Episcopal Church is called to this very business. To fight the saloon is our mission at all hazards. At all cost, even at personal loss, persecution and martyrdom, the Methodist Episcopal Church must make everlasting war upon liquor-selling. In the name of the church we express devout gratitude to Mr. Berry for his conscientious and heroic endeavor.

The Sunday School.

THIRD QUARTER. LESSON I.

Sunday, July 5.

2 Sam. 2: 1-11.

(Read chapters 1 and 2.)

Rev. W. O. Holway, U. S. N.

DAVID, KING OF JUDAH.

I. Preliminary.

1. Golden Text: *The Lord reigneth; let the earth rejoice.* — Psalm 97: 1.

2. Date: B. C. 1055.

3. Places: Hebron, the capital of Judah, about 1,000 feet above sea level, and one of the oldest cities of the world. Its earlier name was Kirjath Arba. It was about 18 or 20 miles south of Jerusalem. MAHANAIM, a town east of the Jordan.

4. Connection: Our Old Testament lessons last year ended with the story of the leave-taking of David and Jonathan. The seven years of interval up to our present lesson were spent by David in exile, at first among the Philistines, where he had to feign madness in order to save his life; subsequently at Achish, not far from Bethlechem. Here there gathered to him a growing band of "debtor, malcontents and persons in distress, such as those who had gathered around Jephthah in his outlawry." His four hundred soon became famous for their exploits against the Philistines, some of them proving to be "mighty men of valor." The prophet Gad and the high priest Abiathar also joined him. Later, he was hunted by Saul in the wilderness of Ziph to which he betook himself, and driven to the south. A brief respite was given him while the King was summoned to repel a Philistine invasion, but, that being over, Saul was again on his track with 1,000 men, chasing him from rock to rock "like a goat of the desert." It was only when David spared Saul's life when he found him alone in the cave, that the King desisted, and returned home. Afterwards David showed a similar magnanimity when he again had Saul in his power. Despairing of safety so long as Saul lived, David put himself with his six hundred men under Philistine protection — a serious mistake, since it compelled him to fight against his own countrymen. He was spared, however, taking part in the battle of Gilboa in which Saul and his three sons perished. His elegy on Saul and Jonathan is one of the noblest in any language.

5. Home Readings: Monday — 2 Sam. 2: 1-11. Tuesday — 1 Sam. 31: 1-13. Wednesday — 2 Sam. 1: 1-12. Thursday — 2 Sam. 1: 17-27. Friday — 1 Sam. 31: 7-13. Saturday — Psalm 11: 1-7. Sunday — Mark 11: 1-11.

II. Introductory.

The death of Saul left Israel prostrate at the feet of her enemies. Northern and central Palestine west of the Jordan were added to the Philistine kingdom, the Israelites fleeing across the river. Judah alone, in the highlands of the south, was left undisturbed. David was at Ziklag when the great defeat at Gilboa occurred. This town had been assigned to him by the Philistines as a place of residence. Now that his way lay open to the throne, his friendship with the national enemy, though forced upon him by the hatred of Saul, operated against him. He was no longer sought by the people. His first step was to free himself from his entangling alliance. Inquiring of God he was bidden to take up his abode in Hebron, and thither he went, accompanied by his family and his six hundred followers. Here his personal qualities and leadership regained for him favor, and his fellow-tribesmen elected him to the office of supreme authority, anointing him king over Judah, an act of independence which, though temporarily resented by the other tribes, was confirmed by them seven years later.

His first royal act was to commend the men of Jabesh Gilead for their heroic act of recovering the bodies of Saul and Jonathan from their dishonorable exposure on the wall of Beth Shan and giving them suitable burial. He took care to announce to them his accession to the tribal kingship. Saul's followers, however, were still powerful. A rival throne was set up at Mahanaim across the Jordan whither the Israelites had fled after their defeat. Abner, a cousin of Saul, and the leader of his forces, proclaimed Ishbosheth, Saul's eldest surviving son, king over Gilead, the Ashurites, the valley of Jezreel, Ephraim and Benjamin, and nominally over all Israel. The new ruler was a weak and irresolute prince, and though Abner treated him with due loyalty, the former was a mere puppet in the hands of the latter.

III. Expository.

1. It came to pass after this — after the battle of Gilboa, the death of Saul and Jonathan, and David's lamentation over their fate (see chap. 1). David inquired of the Lord — characteristic of David in emergencies (1 Sam. 23: 9; 30: 7, 8, etc.). He probably "inquired" through the high priest Abiathar who was attached to his fortunes. Shall I go up into any of the cities of Judah? — David was settled at Ziklag in the southern part of the Philistine country. He had been forced into an alliance with the national enemy by Saul's hostility, but he had not been permitted to take part in the final battle. A crisis had now come. The throne was vacant. He had been divinely anointed for the kingship. In times gone by the nation would have hailed his accession, but no tribe called him now. Says Geikie: "The favor

shown him by Samuel; the presence with him of the prophet Gad and of the high priest Abiathar; his noble lyrics and his sacred hymns; his marriage with the daughter of Saul; his great deeds in war from the day of Ephraim to his flight from Nob; and, not least, the strong force he had organized and now led, with its famous heroes — the pride of all Israel — must have told in his favor. But they led to no popular action on his behalf." The Lord said, Go up — probably by means of the Urim and Thummim in the breastplate of the high priest. David said, Whither? — from the general question to the specific one. Unto Hebron — the ancient city of the tribe of Judah, the old Kirjath Arba; conquered by Caleb when the land was taken by the Israelites. "It lay out of the range of the Philistine occupation, and was in no danger of invasion" (Geikie).

Hebron numbers about ten thousand souls, including five hundred Jews, but there is not a single Christian family there. The city is divided into several quarters, in one of which is the great mosque, a massive structure about two hundred by one hundred and fifty feet on the ground and nearly fifty feet high, with two minarets. This mosque is known to conceal the noted cave of Machpelah, the burial-place of Abraham, Isaac and Jacob, and their wives, except Rachel. The mosque is closed against visitors, and guarded with the strictest care by the Moslems (Schaff).

2. David went up thither. — "The central position of Hebron in the tribe of Judah, its mountainous and defensible situation, its importance as a priestly settlement and an ancient royal city, the patriarchal associations connected with it, combined to render it the most suitable capital for the new kingdom. In its neighborhood, moreover, David had spent a considerable part of his fugitive life and gained many supporters" (Cambridge Bible). His two wives. — Saul's daughter Michal whom David had married had been taken from him by her father and given to another man (1 Sam. 25: 44). The "wives" now with him had been found during his wanderings. One of them was the widow of Nabal.

These two women had had an adventurous career. They were taken by David to the court of Achish at Gath (1 Sam. 27: 3); were made captive when the Amalekites plundered Ziklag (1 Sam. 30: 8), but were presently rescued by David and his men (1 Sam. 30: 13). History contains few lives more romantic than that of Abigail, whom we watch as a hopeful Hebrew maiden; then, still young and beautiful, as the childless wife of the rich and sturdy Nabal; then as participant in the rough and ready life of the young hero of the nation as he led in guerrilla warfare from cave to cave throughout the "mountain of Judah;" then amid the barbaric splendor and voluptuous idleness of Achish's capital; then in the wild confusion and fury of the midnight onset of the Amalekites, who flung herself and her sister wife as captives on some fleet camel or horse and sped southward over the rocks and sands; then during the second onset in the wilderness, when she woke to find herself again in the grasp of her hero husband; then the removal to Hebron, of which our lesson tells; and a little later the triumphal procession to Jerusalem, and a life of luxury amid the splendors of the most splendid court of the age (Huribut).

3. His men that were with him — his famous six hundred. Every man with his household. — In their roaming life these warriors of David had apparently either captured or bought for themselves wives. The cities of Hebron — the adjacent towns. They had no occasion now to be ever on the alert. They could settle down until called for in some war that concerned the kingdom.

4. Men of Judah... anointed David king over... Judah. — He had been privately anointed by Samuel as Saul's successor; he was now popularly anointed by his tribesmen as the accepted ruler of Judah. Says Geikie: "The claim of the house of Saul was subordinate to popular election; for mere legitimacy had not yet superseded the free action of the national will. As among our own ancestors down to the time of the Conqueror, the king held his throne not by descent but by the vote of the people, and Judah was therefore justified in acting for itself in this matter, as all that was left of the western kingdom. It is quite possible, however, that, besides these considerations, a feeling of haughty superiority which claimed pre-eminence among the tribes had its own force. Nor can David, as the anointed of Samuel and of God, be blamed if he accepted a dignity which opened the way to the fulfillment of the Divine purpose respecting him and the nation." Told David... the men of Jabesh Gilead were they that buried Saul. — After the battle of Gilboa the Philistines sent the head of Saul to the temple of Dagon and his armor to that of Ashtaroth as memorials of their victory and in honor of their idols. But his body, and the bodies of his sons, they fastened to the walls of Beth Shan, a town near the field of battle. From this dishonorable exposure the men of Jabesh Gilead, across the Jordan, as an expression of gratitude to Saul for his deliverance of them at the beginning of his reign, rescued the remains, burned them, and buried the bones with every mark of respect and sorrow.

5-7. Sent messengers... Blessed be ye of the Lord. — "There can be no doubt that this message of thanks was an expression of David's personal and genuine feeling of satisfaction. At the same time it was a stroke of sound and timely policy. In this view the announcement of his royal power in Judah, accompanied by the pledge of his protection to the men of Jabesh Gilead should they be exposed to danger for their adventure at Beth Shan, would bear an important significance in all parts of the country" (J., F. and S.). I also will requite you this kindness. — David took every opportunity of expressing the same regard for Saul that he had done while the latter was alive. Your master Saul (R. V., "Saul, your lord") is dead. — "And therefore ye are without a king unless ye

acknowledge me, as the house of Judah has done. Surely they could not misunderstand his wishes, but the presence of the Israelitish army under Abner in Gilead made it imprudent and hazardous for the single town of Jabesh to declare for David" (M. S. Terry).

8. Abner... took Ishbosheth... brought him over to Mahanaim. — "Abner was first cousin of Saul, commander of the forces, and held in high respect throughout the country. Loyalty to the house of his late master was mixed up with opposition to David and views of personal ambition, in his originating this factious movement. He, too, was alive to the importance of securing the eastern tribes; so, taking Ishbosheth across the Jordan, he proclaimed him king at Mahanaim, a town on the north bank of the Jabbok, hallowed in patriarchal time by the Divine presence (Gen. 32: 2). There he rallied the tribes around the standard of the unfortunate son of Saul" (J., F. and S.). Ishbosheth — in Chronicles, Eshbaal. Gilead — east of the Jordan, the home of Gad and part of Manasseh. Ashurites — probably the tribe of Ashur, the northern tribe. The Vulgate and Syriac read "Geshurites." Over Jezreel — occupied by the tribes of Issachar and Zebulun. Over all Israel — Judah, of course, excepted.

If venerable associations could have strengthened the new throne, those of such a spot must have done so, for it was here that the vision of the two hosts of angels was vouchsafed to Jacob on his return journey from Haran. It was, moreover, judiciously chosen as to its situation, for the great caravan road from the Red Sea to Damascus passed through it. But Ishbosheth was too weak and irresolute for his position. Though thirty-five years old at his father's death, he was from the first only a puppet in the hands of Abner, who, however, bore himself as a thoroughly loyal subject, though in fact the virtual king. If any lingering wish to have David over them still remained among the people after the battle of Gilboa, it was quickly suppressed by Abner's vigorous action on behalf of Ishbosheth. Organizing what force he could, that brave and generous soldier slowly but steadily won back much of the country west of the Jordan from the Philistines. Step by step he conquered for him the district of Geshar, Hadraon, Ephraim, Benjamin — Saul's own land — till, at last, after a struggle of five years, he could speak of him as king over all Israel except the tribe of Judah (Geikie).

10, 11. Ishbosheth... forty years old when he began to reign — that is, over all Israel except Judah. In this sense he reigned two years; it is probable that, dating from Abner's proclamation, he reigned five years longer. David was king... seven years and six months — king of Judah.

IV. Illustrative.

An iron church which was wanted in West Africa was ordered from England, and duly shipped for its destination at Liverpool. It was, of course, sent in detached pieces, to be put together after it arrived, according to the plan of the designer. Until this was done it could not serve the purpose for which it was intended. Now, imagine that on its arrival the purchasers had attempted to put it together after their own fancy, without regard to the plan of the maker, what utter confusion would have followed! The different parts, put in the wrong places, would not have fitted one into the other. There would have been no beauty, no harmony, no coherence, and the structure would have failed to answer to its design. Not altogether dissimilar was the confusion which existed in the land of Israel during the first seven years that succeeded the death of Saul. There was one king reigning over the tribe of Judah at Hebron, and another over the remaining tribes at Mahanaim. Compare 2 Sam. 2: 8-20. There was constant warfare between the followers of the one and the other, and the period was marked by disorder, bloodshed, and treachery. As a divided nation Israel could offer no bold front to the enemies around, and was powerless to attain the position God had intended it to occupy (Huribut).

GOD'S PROMISE OF HAPPINESS.

Rev. George Matheson, D. D.

"Thou shalt make them drink of the river of Thy pleasures." — PSALM 36: 8.

GOD never keeps the best wine to Himself; He makes His people drink from the river of His own pleasures. It is a marvelous thought — that a finite creature should be allowed to have infinite joy. What is infinite joy? It is not so much joy beyond bounds as joy beyond boundaries. It is the joy in everything that is outside of myself. The river of God's pleasures is the happiness that others are

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happy. Its peculiarity is told in the book of Genesis; it "went out of Eden, and from thence it was parted and became four heads." That is over its description. It will not remain in its own Eden. It goes out from its personal joy. It breaks its own unity. It insists on dividing itself, sharing itself. Often have I thought of these words: "When Thou shalt make His soul an offering for sin, the pleasure of the Lord shall prosper in His hands." One would think there was no prosperity about it — was it not a sacrifice? Yes; but the pleasure of the Lord is sacrifice. It is the joy of giving joy, and therefore of giving up. It is the gladness of parting with a portion of the waters. It is the making of the wine of Cana by shedding the blood of Calvary.

My soul, do not say to thyself, "What is the good of being a Christian? Those who are not have also joy." Thy Lord never promised thee a monopoly of joy, He promised thee a monopoly of the river of His pleasures. It is not thy happiness that marks thee out, it is the kind of thy happiness. There are joys which belong to the world. They are not bad, but one need not be a saint to have them. But this is a joy which saints alone can share. It is unique, it is peculiar, it is the stamp of heaven. There are many ways of being blessed; but it is a great thing to be "blessed of the Father" — to hear the words, "I was hungry and ye gave Me meat; I was thirsty and ye gave Me drink; I was a stranger and ye took Me in." Enter thou into the joy of thy Lord. Enter into the gladness of making glad. Enter into the rest of giving rest. Enter into the peace of shedding peace. Launch thy boat on the river that makes glad God's city. Let the winter's ice of thy heart be melted, even though it be by fire, that thou mayst embark in that ship wherein thy Lord saileth. The river of God's pleasure flows into the ocean of His love. — *Christian World* (London).

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League Prayer-meeting Topics

Rev. Matthias S. Kaufman, Ph. D.

July.

Topic: THE DISCIPLES OF OUR LORD.

July 5 (Rally Sunday) — Citizenship and Discipleship in the Kingdom of Heaven. Matt. 18: 24, 25; Mark 8: 34-38.

A disciple is more than a learner. He is a diligent student, eagerly striving to drink in the instruction of his esteemed teacher. Catching the real spirit of the master, he re-thinks the very thoughts and is moved by the emotions that surge through the master's soul. Thus he comes to represent, reveal, even to reproduce, the master's life and character. Christ's disciples ought to be so much like Him in purpose, in deed, in spirit, that they will constantly remind their associates of our Lord and give the world a correct idea of what Christ would be if walking again in bodily form among men. What a sublime mission is this! What a Paradise regained would our world be if peopled by such disciples of Christ!

OUR DOUBLE TOPIC.

- I. Discipleship in the kingdom of heaven.
- II. Citizenship in the republics of earth.

1. Discipleship is realized (a) in personal self-surrender. This means putting one's self absolutely at the disposal of Christ, to be used by Him as He may choose. Since the human will is the vital centre of human personality, the first step toward discipleship is its submission. Where in all the splendid literature of Tennyson can we find two finer lines than these, dedicating "In Memoriam" to Christ? —

"Our wills are ours, we know not how;
Our wills are ours, to make them Thine."

(b) In taking up the cross — not crosses. The cross of Christ was the instrument of His death. To the real disciple the cross signifies the crucifixion of carnal desires. Says the Apostle: "Make no provision for the flesh to fulfill the lusts thereof." Let wrong yearnings after sinful pleasure starve and die. What significance in the observation of Mephistopheles concerning the pure-souled Margaret: "O'er such as she I've no control." How pure the heart in which Satan finds nothing that responds to his evil suggestions! (c) In following Christ obediently, cheerfully, lovingly. We follow Him when we do such deeds of kindness and helpfulness as He has done; such as He would be doing today if His feet were still treading earthly paths. It is unswerving heart-loyalty to Christ, manifested in carrying forward His work in His spirit that constitutes discipleship in His kingdom.

2. Perfectly identical with such discipleship is ideal citizenship in the governments of this world. Can a man be a good citizen without being a good Christian? Yes. Can one be the best type of citizen without being a true Christian? No. The essential qualities of the one are the essential qualities of the other. Citizenship demands (1) Intelligence concerning our civil institutions. (2) Allegiance to our flag in its broad and lofty significance. (3) Practical opposition to whatever clearly imperils liberty. (4) Active interest in government. A minister said once at a prayer-meeting: "Brethren, a caucus is being held two blocks away which will decide whether honest men or thieves and gamblers shall rule this city. I think we would better leave the sisters to run the prayer-meeting while we go and run the caucus." (5) The enthronement of Christ in politics. This may seem a long way off, but it is coming; it must come.

THE ULTIMATUM.

Discipleship in the kingdom of heaven is the only sound basis of ideal citizenship in the republics of earth.

July 12 — The Call of the Disciples. Matt. 9: 1-13; Mark 1: 16-20; Luke 5: 1-11; John 1: 29-51.

First: The call came from Christ; this gave it force. The emphasis of a call depends upon the authority back of it.

Second: It came to industrious men. Whether collecting taxes, casting a net for fish, or washing their nets, the men called by our Saviour were, at the time of their call, engaged in respectable labor.

Third: Those called were men open to conviction. However commonplace and humble they may have appeared in their various vocations, subsequent experience proved them to be men of no mean natural abilities. They were capable of receiving and cherishing such depth of conviction as indicates great strength of character.

Fourth: Decision. This was a normal outgrowth of conviction. Being convinced, they acted — acted with commanding energy. Immediately they left their occupations and their friends to heed the call.

Fifth: It was lasting. Such quick decision is sometimes followed by relapse into inactivity. Seed sown in shallow soil forthwith springs up. Not so, however, when rooted in the deep soil of genuine conviction. Almost all of the disciples followed Christ to His death, to their own death, and their constancy has been felt in millions of lives throughout all these succeeding centuries.

THE EPWORTHIAN'S CALL.

Come — to Christ in unconditional submission; with all youthful vigor and enthusiasm;

for strength and beauty of character; for a life of usefulness which will insure a life of true happiness; for time and for eternity.

COUNTERACTING VOICES.

Heed not — Pleasure, as she points to her flowery but downward path; Avarice, as she hints at expense in church life, and suggests methods of illegitimate gain; License, as she snarls at the alleged bondage of religion, and urges a false freedom in refusing allegiance to God; Selfishness, as she would allure you to heights by rejecting duty's voice or the demands of love and charity along the heaven-appointed way.

"If my disciple thou wouldst be,
Take up thy cross and follow Me."

July 19 — The Groups and Characteristics of the Twelve.

Group One. This may include two-thirds of the whole number. It is determined by locality. Forever illustrious must Capernaum be as the city that furnished seven members of Christ's majestic college of apostles. From Bethsaida in the immediate vicinity came Philip, making, as Geikie says, eight of the twelve virtually from the same favored neighborhood.

Group Two. This includes a number bound together by ties of blood. Peter and Andrew were brothers; so also were James and John, as well as James the Little and Jude.

Group Three. This is formed by what may be called natural selection — those drawn closely together by qualities of mind and heart which rendered each congenial to the other and all of them most congenial to the Master. These are Peter, James and John, the three who seemed to be admitted nearest to Christ's heart in deepest sorrow and highest joy.

CHARACTERISTICS.

1. Peter, a disciple who was a bundle of inconsistencies in his earlier career. Naturally he was like the waves of the sea, never alike at two different times. One moment he declared himself a veritable mountain of defence, and the next he is frightened into a cowardly denial of his Lord. He must be judged not by the most unfavorable episodes, but by the general trend of his life and his ripper years.

2. James, the son of Zebedee and brother of John. The two were designated Boanerges — "sons of thunder." He was uniformly devoted to our Lord, intensely zealous, and the first of the apostles to meet a martyr's death.

3. John, the best known and most fondly loved of the twelve. His impetuous nature was greatly modified by the refining and softening effect of religion. He possessed great strength of spiritual vision, and therefore perceived great depths of love in Christ which awoke from slumber corresponding love in him. He was the last survivor of them all.

4. Andrew, probably the fourth one called, was piously inclined. He had been a disciple of John the Baptist and was instrumental in leading his brother Peter to Jesus.

5. Philip was a man who fairly abounded in hard common sense. Everything in logic and morals must be "squared by the rule of three." The multiplication-table was no more hard and fast in its exactions than his creed. He could calculate to a nicety how many pennyworths of bread would be required to feed the multitude. He never sank so low or soared so high as some; but he could be depended upon every time as far as he could make his way out with precision.

6. Bartholomew is another name for Nathanael. His home was Cana of Galilee. After his association with Christ he became — so tradition says — a missionary to India, and perhaps to Armenia also.

7. Thomas revealed a strong, reticent, melancholy nature; slow to believe, yet ready for the most heroic service. At every turn he seemed to meet an interrogation point, but all the while his heart was as true as the needle to the pole. Loyalty to all the truth he could grasp was his tower of security. He deeply loved and was grandly true.

8. Matthew was a degenerate Levite. When Jesus found him he had sunk to the infamous position of a publican. He naturally took a deep interest in the Jews after his conversion and for them wrote the gospel bearing his name, which was composed in Hebrew.

9. James the Just was the writer of the Epistle and was the son of Alphaeus. The missionary spirit did not drive him to the ends of the earth, but allowed him to live and die in Jerusalem.

10. Judas is identical with Lebbaeus, whose surname was Thaddaeus, "the brave." He has sometimes been regarded as the author of the epistle of Jude.

11. Simon, the Canaanite, who was also called Zelotes to distinguish him from Simon Peter. Little is known of this quiet man except that he was recognized by our Lord as worthy of apostleship.

12. Judas Iscariot, the traitor. How foul, how treacherous! For three years he had been moved by a false motive. For three years he

had worn a mask. Man-rejected, God-rejected, heaven-rejected, hell-accepted.

THE APOSTOLIC GALLERY.

What a variety of character! What grand natural traits! What conspicuous weaknesses! Features noble and impressive are theirs! Influences have they not in motion to revolutionize the whole earth? God be thanked for such media through which His will could be made known to mankind.

July 26 — The Tribulations and Encouragements of Disciples. Matt. 10: 40-42; Luke 22: 30; John 15: 18-27.

In Germany there stood a huge castle with two vast towers far apart on the extremes of the structure. The old Baron who owned the castle stretched strong wires across from tower to tower, thus constructing an Aeolian harp. Ordinary winds produced no effect upon the mighty instrument; but when a gale arose and a tempest rushed down the side of the mountain and hurled itself against the wires — then, lo! what majestic strains were created! Thus was it with the disciples. While Christ was with them He shielded them from the severest gales; but after His departure persecution's blasts swept down upon them and brought forth majestic notes of triumph. A Thomas believed, a Peter grew firm, and a John bore the richest fruit of love. The greatest encouragement growing out of tribulation is the strengthening and beautifying effect it produces in the lives of those exercised thereby. For this reason it is not to be shunned, but thankfully accepted.

THE SITUATION GOSPELIZED.

1. "Because ye are not of the world, therefore the world hateth you."
2. "If they have persecuted Me, they will also persecute you."
3. "Be of good cheer; I have overcome the world."

A CASKET OF GEMS.

1. Rough treatment gives souls as well as stones the greater lustre.
2. The more a diamond is cut the brighter its sparks.
3. It is because God has a high purpose in our lives that He has us either in the forge or on the anvil.
4. When tribulations have rooted up our pride, our lives become like the sides of Mt. Etna. It seemed meretricious to see the hot lava flowing down its slope, destroying every vestige of life; but when the eruption is over and the lava converted into soil, it grows vineyards and olive trees to its very summit.

"Is not the way to heavenly gain
Through earthly grief and loss?
Best must be won by toil and pain —
The crown repays the cross."

Providence, R. I.

Commencement at Kent's Hill.

It was by no means a bright beginning for Commencement week when on Sunday morning the clouds began to pour forth rain. In spite of the fact that rain was greatly needed, there was not one who would not have preferred it at almost any other time. As is usually the case, no one was consulted in the matter, and all were compelled to accept the inevitable. They did so, too. A good congregation gathered in the village church to listen to the annual sermon before the graduating class by Rev. Dr. R. L. Greene, of Somerville, Mass. It was a most able, interesting and appropriate sermon. Rev. J. R. Clifford, of the Maine Conference, preached before the religious societies in the evening.

The examinations, which began on Friday, were continued on Monday. Some visitors were present in the classes. The day closed with the annual prize declamation in the evening. Although it was rainy and disagreeable, a large audience assembled to listen to eight declamations — four by gentlemen and four by ladies. It is no extravagance to say that the speaking was superior in all respects. It is seldom that there is such uniformity of excellence, and such high excellence, in such a contest. One of the judges, a professor in Colby University, spoke in most flattering terms of the quality of the work done.

The attendance of friends and visitors in-

creased on Monday, and quite a company were ready on Tuesday for the exercises of the day. There was an assembly of the students at 9 o'clock for the last chapel, and to listen to addresses from members of the board of trustees and others. After some introductory remarks by President Gallagher, Mr. J. A. Locke, president of the board of trustees, was called upon. With a few words he resigned his place to the president of the senior class, who, in a very neat address expressive of respect and love from the senior class and all the students, presented for his class to the trustees a fine crayon portrait of Dr. Gallagher. President Gallagher responded in words of appreciation and love. Other addresses followed.

Field day sports occurred in the afternoon, and while the weather was not at all what most would have desired, the exercises were a success. In the evening the physical culture and elocutionary recital took place. Dumb-bell, wand and cymbal drills were finely executed. The elocution work consisted in the presentation of "The Courtship of Miles Standish" and a beautiful illustration of Tennyson's "May Queen," closing with Delarte's *tableaux vivants*. The exhibition was most delightful and entertaining. Visitors expressed their pleasure in words of warm commendation.

Wednesday was largely devoted to the interests of the alumni. While the morning was given to the class day exercises, which were very interesting, the afternoon was alumni in all its exercises. Seven prepared addresses were delivered, with music interspersed, and although the audience was detained nearly three hours, the interest was maintained to the close. Dr. Charles F. Allen presented a very fine historical address, in which he gave an account of the early facts connected with the founding of the institution. Rev. J. H. Pillsbury, Rev. A. B. Ladd, Rev. Howard A. Clifford, Judge Harriman, Mrs. H. P. Keyes, and Mrs. George R. Palmer were listened to with great pleasure. Judge Harriman, who was not able to be present, sent his paper, which was read by Miss Gertrude L. Stone, one of the teachers and a graduate of the college. Receptions by the four literary societies immediately followed the alumni celebration. The art exhibition took place at the same time.

The Commencement concert came off in the evening. A peculiar and interesting feature of the concert was that it was almost entirely represented by former graduates of the musical department. It was a fine success. Much praise is due to Dr. Morse who planned the concert and worked diligently to bring it to pass. It marked the twenty-fifth anniversary of the organization of the Conservatory of Music. All were delighted with the program rendered; it may be added, also, that nearly all the music of Commencement week was provided in the same way.

Commencement day came in its turn. The church was filled, and the orations were delivered to the acceptance and pleasure of the audience. Twenty-eight were graduated, of whom twenty-five were from the literary departments. Eight of them will probably enter college. The delegation to Wesleyan University this year will be a large one. A large company sat down at the Commencement dinner in Sampson Hall. President Butler, of Colby University, was present and made an after-dinner address which was well received. Several thousand dollars were raised on the debt. The day closed with the President's reception at Blithen Hall.

The seventy-fifth anniversary of the founding of the institution has passed, and with it a year of unparalleled good order and good feeling throughout the school. So marked was this condition of things that the trustees passed a very strong resolution commendatory of it. The history of the Maine Wesleyan Seminary has been a long and noble one. Grand men and women have labored as teachers and trustees to build up a school that should advance the interests of mankind and send out men and women thoroughly equipped for the best work that the world has for them to do. The fruits have been abundant and worthy. A great multitude testify to their gratitude and appreciation by words and deeds. One cannot help praying that the future may be fully as noble in its work and abundant in its results. Let those who have gone out send back their prayers, their influence, and the indispensable funds necessary to equip such an institution.

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The Conferences.

(Continued from Page 3.)

which he has himself served very acceptably for four years as pastor. Mr. Coult will be glad to see his old friends and they will find him the same brother albeit less in bulk and brawn than a few years since.

G. W. N.

Concord District.

At Groton and Stratford the work is going well. Rev. I. C. Brown is earnestly at work doing valiant service. At Stratford the people will immediately repair and remodel their church edifice at an expense of \$1,500.

Rev. W. A. Lyons at Colebrook has taken hold of the work in his characteristic way. A new memorial window has been put in the alcove behind the pulpit, also electric lights have been placed in the vestry. Several persons have manifested a desire to become Christians since Conference. At the last communion 3 were received into the church from probation and 3 by letter. Mr. Lyons baptized two persons recently who have reached the ripe years of 92 and 76. A most excellent concert was given in the church on Children's Day, with a good collection. The camp-meeting at Colebrook will commence July

6 and close July 10. Mr. Samuel Noyes will have charge of the music.

Rev. G. R. Locke, at East Colebrook and East Columbia, has met with great favor with his people. Large congregations attend his services. A new parsonage has been secured on this charge, giving the pastor a better house to live in and a very much better location for the work. The people gave pastor and family a pound party soon after they were located in their new home, and have not finished "pounding" them yet, but continue to bring good things.

White Mountain Ministerial Association.—This Association held its first session for the Conference year in the Woodsville church, Monday evening, June 2. Rev. W. E. Bennett preached the sermon. Tuesday morning the Association was organized, with Presiding Elder Currier as president and Rev. J. Roy Dinmore, secretary. The following program was carried out: Sketch of sermon, J. B. Aldrich; paper, "A Mystery," Rev. J. P. Frye; sketch of sermon, Rev. J. B. Dinmore; exegesis (Matt. 3: 13), Rev. W. J. Wilkins; paper, "The Divine Names as Used in the New Testament," Rev. A. E. Draper; paper, "The Relation of the Pulpit to Peace and War," Rev. E. R. Perkins; sketch of sermon, Rev. I. C. Brown; sketch of sermon, Rev. E. C. Clough; sermon, Rev. E. O. Bullock. In the evening Rev. C. M. Howard preached, and the presiding elder conducted an altar service, at which one young man sought "the way." The next meeting is to be held in Groveton, the first full week in October. J. ROY DINMORE, Sec.

Manchester District.

We are on deck again and ready for duty. Had a very pleasant trip. Was busy all the time of the General Conference, and equally so when we "went a-visiting." Are glad to see old New Hampshire and take up our line of work. May the months to come be rich with blessing!

The first deed we performed on our return, even before we had a chance to reach our trunk, was to join in holy wedlock Rev. Herbert F. Quimby, of Milford, and Miss Jennie U. Elliot, of Reed's Ferry. They were married, June 10, at the bride's father's, and went the same day to their home at Milford. Heartily congratulations are extended by many friends. Mr. Quimby is doing good work in that field.

The people of St. James', Manchester, realize that they secured more than they expected when Rev. C. U. Dunning was sent to them. While he has been a little "under the weather" for a few weeks—doubtless the result of a fall—so that for two Sundays he could not preach, he is now better, and is again at work. The people are happy and full of hope.

Rev. W. S. Searle is doing excellent work at Trinity, Manchester. He is improving in health. The congregations are good. At the last communion 11 united with the church and 1 on probation.

Claremont parted very reluctantly with their old pastor, Rev. C. U. Dunning, but they are delighted with his successor. It could not have been a better fit. Mr. Cairns fills the bill completely.

An excellent program for the Hedding Chautauque is about to be sent out. We hope the Theological Institute will bring a large number of the preachers. Plan to come August 3-7. Excursion rates on the railroad. Board and rooms at low rates. The Chautauque season is from July 27 to August 15. The program of the institute has already appeared in the HERALD.

The Claremont camp-meeting opens August 15. The Wilmet meeting will doubtless begin August 24. Let all our people near these places plan to attend.

By reason of our long absence, the first quarter will not be completed before the middle of July.

Rev. W. J. Atkinson, of Derry, graduates from the Pinkerton Academy this month, and on the 29th he expects to sail for Ireland to attend to some business matters growing out of the death of his father and mother. He will return in time for the first Sunday in September.

Rev. H. E. Allen delivered the Memorial address before the Knights of Pythias in Manchester, Sunday afternoon, June 14.

The beginnings of a new society for Methodism at South Newbury were made on Sunday, June 14. The presiding elder was present Saturday evening and all day Sunday. A good interest is manifest. Quite a number joined the society at once, and others will follow. This ought to be a centre for a flourishing circuit.

The Epworth League of St. James' Church, Manchester, gave a very successful and largely-attended lawn party on the church grounds on Bunker Hill day.

Dr. Rowley has entered upon his work at St. Paul's with zeal and enthusiasm, and is seeing very hopeful signs. Congregations are excellent. The week-night prayer-meetings are largely attended. During the first ten weeks he made over 300 calls. Children's Day was rainy, yet there was a good congregation present and a fine concert in the evening. The educational collection is one of the largest, if not the largest, in the history of the church, amounting to \$50.

The Epworth League at Milford gave the pastor, Rev. H. F. Quimby, and his new wife a very fine reception a night or two after their marriage.

The year opens very encouragingly at Nashua. The pastor, Dr. J. M. Durrell, is busily at work, and all are expecting a year of success. They pronounce the Children's Day concert one of the best they ever held.

The Crown Hill work at Nashua, which is yet a part of the Main Street society, is in charge of Rev. C. C. Garland. He has just come from the school, and is settled with his wife, so that he can give his entire attention to the field. They have a large congregation, with a fine Sunday-school and an Epworth and a Junior League. This is a very encouraging part of the city to work in, and the society has a good future before it.

Hudson, with Rev. G. W. Buzzell as pastor, we expect will see salvation this year. He has taken hold of the work with his accustomed zeal, and while there are some discouraging elements, by the blessing of the Lord he expects to master them. A company of young men are in the official board who are progressive and who are faithful helpers of the pastor.

The brethren who attend the theological institute at Hedding, Aug. 3-7, are notified that for Hebrew exegesis they will study Genesis, chapters 2 and 3, and the first chapter of Isaiah.

All are delighted with the services of Rev. D. J. Smith at Marlboro. Excellent congregations are present at all the meetings, and a year of success is anticipated. Children's Day was a very successful occasion. The collection for Education will amount to \$10. This pastor has all the activity and zeal of a young man. He knows what use to make of a presiding elder when he comes around, so he puts him into pastoral work, to the edification and help of the pastor.

Rev. Wm. Merrill, who five years ago organized the work at Munsonville, visited the people there a few days ago and lectured on his recent experiences in California, greatly to their delight and profit. No man is more beloved in that region than Mr. Merrill, whose skill as an organizer and ability as a preacher are acknowledged by every one.

Vermont Conference.

Montpelier District.

South Londonderry.—On Children's Day the church was exquisitely trimmed with flowers and an exercise called "The Young Crusaders," by Dr. Payne, was most successfully carried out. The singing was well done by the choir and several groups of girls from the classes. A noticeable feature was the part taken by young men, several giving long and interesting recitations. The Epworth League is in a very flourishing condition, ready to assist the pastor in the regular prayer-meetings and to hold extra services outside the village. The work opens promisingly with the new relation of pastor and people. Rev. H. F. Forrest, pastor.

In the course of a powerful address on the needs of mission work, Dr. R. S. MacArthur, of New York, who lately returned from India and Japan, said: "We need to send our best men to foreign fields. Piety is good and indispensable, but no amount of consecration will sanctify human stupidity."

Christian Work of last week, in an article upon Calvary Methodist Episcopal Church, New York, says:—

"This church, of which Rev. A. B. Kendig is pastor, now numbers 1,536 members, inclusive of 170 on probation, the additions during the past two years having been 705. As an instance of how the church puts itself in touch with the community in its work, it may be mentioned that one church visitor from the first of January to the end of March made 1,300 calls, and of the names she handed in to the pastor, fifty-four became members of the church. This is an illustration of the going out and compelling them to come in. It will hardly cause surprise to learn that a few Sundays since, in addition to the regular contributions, the church took up a special collection amounting to \$7,700."

The previous pastor of this church was Rev. J. R. Day, D. D., whose five years were notably fruitful. Upon several occasions we have heard Dr. Day say, in pleading for the removal of the time limit, that if the law of the church would have allowed him to remain longer with Calvary Church the added years over the prescribed limit would have been increasingly successful. But as we read of Dr. Kendig's pastorate we are led to ask if Dr. Day's successor is not equally successful, and if the history of this church is not an argument against the demand for the removal of the time limit.

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Commencement at Wesleyan Academy, Wilbraham.

THE exercises have this year been of unusual interest. The baccalaureate services of Sunday, which began the eventful week, were well attended. The church was prettily decorated with laurel and evergreen, and "96" was wrought in daisies in front of the pulpit. The sermon to the senior class was preached by Principal Newhall from the text, "I seek not yours, but you" (2 Cor. 12: 14). The alumni sermon in the evening was preached by Rev. John W. Maynard ('77), of the New York East Conference.

On class day a large company gathered to witness the interesting exercises on the campus, which was made an exceedingly attractive spot by the seniors—the young men in caps and gowns, and the young ladies gay in the class colors, old gold and white. In the evening the annual concert was given by the musical department of the Academy under the direction of Miss Eva Pike, the soloists being Miss M. Alice Northey, soprano; Miss Jennie Mae Spencer, contralto; M. Van Vechten Rogers, harpist; and James Davies, tenor.

One of the most interesting events of the week, and the one anticipated by many of the older alumni with peculiar eagerness, was the seventieth anniversary celebration of the "Old Club"—the debating club and lyceum—which is the oldest literary society of the institution, having been established shortly after the founding of the Academy. The exercises began with an address of welcome by Principal Newhall, who introduced as the presiding officer Dr. William Rice, of Springfield, who presided over the Club fifty-six years ago. The principal address was made by Russell H. Conwell, of Philadelphia, a former member of the Club, who, in speaking most eloquently of the advantages of the lyceum, declared: "It was in the years that I spent here, and in the Old Club, that my life became what it is."

The Commencement exercises on Thursday closed the series of delightful and successful events. After the exceedingly fine program, the Principal awarded the prizes in oratory, the first for ladies to Miss Lavinia S. Rose, of Granville, who had already taken two prizes, and the first for gentlemen to Charles H. Davis, of Lynn, older son of Rev. Charles E. Davis.

The anniversary dinner followed, after-dinner speeches being happily omitted, and the annual "interview" closed the exercises of the happy day.

Principal Newhall's address to the graduating class was the briefest possible. The emotion of the large class, as they stood to receive his last words, found so large a response in his own heart as to quite forbid extended remarks without the manifestation of too much emotion for a dignified president. This was the first class which he had taken throughout the course, and the relationship had become very dear. And it was a fine class—made so by a fine principal; and while their lives have been ennobled by the many qualities and noble principles of their teacher, his life in turn has been ennobled and enriched by his devotion to them.

At the annual meeting of the trustees those whose terms expire this year were unanimously re-elected. They are: Leverett M. Hubbard, of Wallingford, Conn.; John E. Buch, of Hatfield; John H. Sessions, of Bristol, Conn.; George H. Cowell, of Waterbury, Conn.; Rev. Dr. Charles F. Rice, of Cambridge; and James F. Chaffee, of Amenia, N. Y. The officers were also re-elected: President, Dr. William Rice, of Springfield; treasurer, Rev. Wm. Rice Newhall; secretary, Harrison Newhall, of Lynn. Dr. Newhall was re-elected principal. Miss Emily L. Wyman, who has taught the fine arts in the Academy for seventeen years, has resigned and will go to Europe for study.

The past year has been very prosperous, the

attendance large, the relations between faculty and students harmonious, and spiritual life very strong. Several additions have been made to the equipment of the school, and with the next year a revised course of study will be adopted, which will raise still higher the standard of the school. Work upon the fine new gymnasium is being pushed rapidly forward, and its completion is expected by Jan. 1. The building will cost \$50,000, and will enable Wesleyan Academy to give most fully the physical training now considered an essential feature of all education.

Academy Notes.

—Dr. Geo. M. Steele was present throughout Commencement week with his kindly presence and good cheer.

—The two sons of Rev. Charles E. Davis, of Lynn—Charles H. and Henry L.—were graduated, and both with honors.

—Edmund L. Smiley, son of Rev. Geo. M. Smiley, of Milford; Bertha W. White, daughter of Rev. Lorenzo White, of Wilbraham; and Winifred B. and C. Gertrude Miller, daughters of Rev. F. M. Miller, of Wilbraham, were also of the class of '96. Both of the daughters of Rev. F. M. Miller were graduated with honor. The younger, Miss Winifred, will probably teach, while the older will for the present remain at home, as the good mother is now in the Nervine Hospital at Jamaica Plain.

—Including the graduating class, 36 will enter higher institutions.

—It is a pity that some one cannot find \$500 to pay for re-frescoing the fine church in which the exercises are always held! It is now the most hideously frescoed church in the United States. The combination at first was most dreadful, while time has made it simply horrible.

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Church Register.

HERALD CALENDAR.

Providence Dis. Min. Assn., Edgewood M. E. Church,	June 19, 10
Rockport Dis. (Western Division) Ep. League Convention and Min. Assn. at Orrington,	June 20-21
St. Johnsbury Dis. Ep. League Convention at Barton,	June 20-21
Dover Dist. Min. Assn., at Newmarket,	July 5, 7
Old Orchard Union Pentecostal Convention L. B. Bates, Leader,	July 11-12
New England Chautauque S. S. Assembly at Lakewood, No. Framingham,	July 16-Aug. 1
Northern New England Chautauque Assembly at Fryeburg,	July 20-Aug. 15
Maine State Ep. League Convention, at Rockland,	July 20-21
Holiness Camp-meeting at West Dudley, Leader, Rev. L. B. Greenwood,	July 21-Aug. 9
Ministerial Institute at East Epping,	Aug. 3-7
Ocean Grove Summer School, at Cottage City, L. B. Bates, Leader,	Aug. 10-14
Weirs Temperance Camp-Meeting,	Aug. 14-16
Weirs Camp-Meeting,	Aug. 17-22
Hedding Holiness Association,	Aug. 17-22
Hedding Camp-Meeting Association,	Aug. 24-29
Willimantic Camp-Meeting,	Aug. 24-31
First Gen. Dis. Ep. League Convention at Providence, R. I.,	Sept. 22-Oct. 1

PRESSING NEEDS OF A WORTHY INSTITUTION.—Gilbert Academy and Industrial College, at Baldwin, La., one of the best institutions of its kind operated by the Freedmen's Aid and Southern Education Society in all the South, has its buildings and over 40 acres of land, but is in immediate need of a mule, a blacksmith shop, a typewriter, an American flag and a piano. Will not some one among your sympathetic and patriotic readers kindly favor us with these or the means with which to provide them? Address Rev. A. B. P. Albert, D. D., vice-president Gilbert Academy, Baldwin, La.

W. F. M. S.—The headquarters of the New England Branch will be closed through July and August, and so mail should be sent to the office during those two months. Information concerning speakers may be obtained by addressing Miss J. Carr, Warren, R. I. By vote of Executive Committee, MELISTHA A. NICHOLS, 24 Bromfield St., Room 25, Boston.

DOVER DISTRICT PREACHERS' MEETING.—All brethren intending to stop over night at this meeting are requested to notify, if possible, Rev. C. H. Tilton, Newmarket, N. H.

Marriages.

MATON—FOOTE.—At Holyoke Highlands, June 8, at the M. E. parsonage, by Rev. F. J. Hale, Joseph W. Eaton and Minnie M. Foote, both of Holyoke Highlands.

STONE—PETERSON.—In Livermore Falls, Maine, June 11, by Rev. W. H. Foster, Rufus Cornelius Stone, of Jay, and Lizzie Peterson, of Livermore Falls.

POST-OFFICE ADDRESSES.

Rev. E. H. Boynton, 18 Pine St., Bangor, Me.
Rev. M. J. Talbot, D. D., Cottage City, Mass.

PULPIT SUPPLY.—Any preacher or church desiring a supply for one or more Sundays in July or August may secure an able preacher on reasonable terms by applying to Rev. James M. Taber, 31 Dartmouth Ave., Providence, R. I.

ANNUAL AFTERNOON TEA AT NEWTON HIGHLANDS.—The annual Afternoon Tea of the Ladies' Epworth Reading Circle in connection with the Methodist Episcopal Church at Newton Highlands will be given June 29 in the church parlors at 5 o'clock. Rev. W. L. Haven, of Brookline, will deliver the lecture this year. It is hoped that the "Tea" will be as great a success as in former years—a social treat—especially so since it falls on the anniversary of the organization of the church. Usual admission will be charged.

DEDICATION.—The new Edgewood Methodist Episcopal Chapel, Broad St. and Montgomery Ave., Providence, will be dedicated on Sunday afternoon, June 30, at 1 o'clock. The sermon will be preached by Rev. S. F. Upham, D. D., LL. D., of Madison, N. J. At 11 a. m. of the same day, Rev. Elliott P. Studley, the former pastor, will preach. In the evening, Rev. E. C. Bass, D. D., presiding elder, will preach. The Providence District Ministerial Association convenes at this church on Monday, the 30th, and will add its interest to the occasion. **FLORIAN L. STREETER.**

Business Notices.

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EAST DISTRICT APPORTIONMENTS FOR 1896-97.

In the following list P. H. indicates Presiding Elder; P. A., Preachers' Aid, or Conference Chairmen; E. E., Education; F. A. S. E., Freedmen's Aid and Southern Education Society; Ep., Bishop; Ch. Ex., Church Extension.

APPOINTMENTS.	P.	H.	F.	A.	E.	Ep.	Ch. Ex.
Ballardvale,	\$13	\$15	\$4	\$5	\$4	\$3	
Bevery,	24	18	4	15	8		
Boston:							
Meridian St.,	84	70	17	60	36	42	
Orient Heights,	10	4	1	3	3	3	
Saratoga St.,	84	60	17	60	36	42	
Bradford,	13	4	1	10	3		
Hyfield,	34	18	5	30	10	11	
CHURCHES:							
Ch. Bellingham,	80	70	15	22	30	35	
Walnut St.,	70	60	10	50	30	30	
Danvers, Appleville,	35	27	7	20	19	12	
Hess & Hamilton,	10	10	3	9	8	6	
Ipswich,	90	45	8	30	30	30	
GLoucester:							
Bay View,	16	16	4	5	5	5	
East Gloucester,	20	5	1	5	3	3	
Prospect St.,	70	57	13	50	30	30	
Riverdale,	30	30	5	15	8		
Groveland,	12	5	1	5	3	3	
Ipswich,	64	60	10	40	35	30	
Lawrence, Parker St.,	37	35	5	15	10	12	
LYNN:							
Boston St.,	84	75	15	60	36	36	
Broadway,	12	8	2	5	3	3	
Common St.,	124	142	25	90	50	50	
Highlands,	5	3	1	1	1	1	
Lakeland,	5	3	1	1	1	1	
Maple St.,	22	40	9	30	20	15	
St. Luke's,	12	5	1	5	3	3	
St. Paul's,	22	24	5	20	10	10	
South Street,	68	65	10	50	30	30	
Trinity,	32	30	5	30	10	11	
MALDEN:							
Belmont Church,	24	11	3	13	6	7	
Centre Church,	122	126	22	84	48	57	
Fishkill Church,	50	45	8	3	3	4	
Linden Church,	5	5	1	1	1	1	
Maplewood Church,	50	50	8	30	10	10	
Marblehead,	25	20	5	15	10	10	
MEDFORD:							
First Church,	68	60	5	30	30	15	
Trinity,	34	10	3	5	4	3	
Wellington,	5	5	1	1	1	1	
METROSE,							
Middleton,	12	5	2	5	3	1	
NEWBURYPORT:							
People's Church,	30	30	5	15	10	5	
Washington St.,	30	25	4	15	11	5	
North Andover,	22	30	5	30	10	12	
Peabody,	65	40	5	30	15	15	
Reading,	33	25	5	30	12	11	
Revere,	5	4	1	5	3	3	
Rockport,	25	15	5	15	12	10	
SALEM:							
Lafayette St.,	80	80	15	60	36	36	
Wesley Church,	80	80	15	60	36	36	
HAUGHE:							
Centre Church,	12	5	2	5	4	3	
Cliftondale,	30	15	5	10	10	5	
Dorr Memorial,	3	3	1	1	1	1	
East Saugus,	25	30	5	20	15	12	
Stoneham,	40	45	10	35	25	20	
Swampscott,	15	10	4	5	5	4	
Topsham,	3	4	2	3	3	3	
Walden,	40	14	4	13	10	11	
Wilmington,	13	5	2	5	4	5	
Winthrop,	42	35	5	30	14	12	

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Money Letters from June 15 to 23.

J. Q. Angell, Mrs. S. S. Briggs, G. O. Bryant, Mrs. B. B. Bridge, G. H. Bates, S. C. Brown, F. A. Barnes, Mary B. Hyam, A. B. Clum, Mrs. E. Coffin, E. A. Carter, Miss R. G. Dyer, J. Donaldson, C. L. French, S. P. Gage, G. D. Holmes, E. P. Hitchings, H. C. Holmes, E. F. Holway, Mrs. J. A. Harding, L. J. Harley, Mrs. H. M. Hildreth, R. A. Kline, Mrs. E. H. Johnson, G. D. Lindsay, Mrs. A. R. Lowe, Mrs. S. Littlefield, L. D. Morse, C. D. Munson, Rosa E. Nichols, C. J. North, D. O. Osborne, M. Poulisier, W. H. Peckham, I. D. Smith, E. S. Stockpole, H. A. Spencer, E. O. Thayer, A. L. Tuttle, Mrs. S. Turner, Mrs. A. M. Tupper, J. S. Wadsworth, Mrs. E. K. Webster, Wm. Woudridge, George Whitaker.

CHANGE IN DATE.—WILLIMANTIC CAMP-MEETING will be held Aug. 21 instead of date previously announced. The change was made after consulting with the ministers of the Association, in order to secure the aid of Rev. L. B. Bates, D. D., whose altar services were an highly appreciated last year; also that the time might not conflict with that of the Vineyard Camp-meeting. It is expected that Bishop Maltby and McCobb will be among the attractive speakers of the meeting. The ministers on the Northwick District who are expected to attend the Willimantic Camp-meeting, and who desire passes on either the Vermont Central R. R. or the New England R. R., will please communicate with me before July 15, and state distinctly the station on these railroads from which the pass will be used. **JULIAN S. WADSWORTH, Sec.** South Manchester, Conn.

SPECIAL NOTICE.—Miss Agnes E. Black, honorary secretary of the World's W. U. T. U., and one of the foremost and noted reformers of England, the first woman that ever preached in City Road Chapel, is soon to visit America. Any of our churches desiring her services during September should write at once to Rev. JAMES T. DOCKING, Providence, R. I.

WEST DUDLEY UNION HOLINESS CAMP-MEETING, July 21-Aug. 5. Rev. Lawrence B. Greenwood, of Boston, will have charge. Good talent is expected. Improvements will be made on the grounds this year. A memorial service will be held for Brother Spencer, Monday, Aug. 2, at 2 p. m. **Geo. H. HANFIELD.**

ST. JOHNSBURY DISTRICT EPWORTH LEAGUE. Seventh annual convention to be held at Barton, June 30 and July 1.

On Tuesday evening Rev. W. S. Smithers, of Hardwick, will give his lecture on "Sight-Seeing at Lookout Mountain." A sunrise prayer-meeting will be held at 5:30 Wednesday morning. Miss Lura Atkins, of Cabot, Miss Mabel Hamilton, of St. Johnsbury, George Mason, of Barre, and Presiding Elder Hamilton will present interesting themes. In the afternoon Miss C. B. Sargent will have charge of the Junior Hour. Mrs. F. T. Clark, of St. Johnsbury, and Mrs. G. H. Wright, of West Burke, Mrs. Joseph Owen, of Barton, and Rev. W. S. Smithers, of Hardwick, will speak on the Junior work. Other speakers of the afternoon are Miss Carrie Rowell, of Albany, and Rev. A. E. Atwater, of Island Pond. In the evening J. M. Durrell, D. D., of Nashua, N. H., will give an address.

OCEAN GROVE SUMMER SCHOOL.—Aug. 4-14. Dr. J. M. Price, Dean of the Ocean Grove Summer School of Theology, announces for this year another program of great strength. Dr. J. Agar Root comes from England to deliver eight lectures on Doctrinal Theology. Dr. Borden P. Bowen in Philosophy of Theology; Bishop John F. Hurst in Historical Theology; Rev. S. Parkes Codman in Hermeneutics; Dr. S. P. Upham and Dr. George K. Morris in Pastoral Theology; and Dr. J. M. Buckler, Russell H. Conwell and Robert McIntyre, among the evening lecturers, in part make up the program. Besides about fifty lectures there will be a great Musical Festival, continuing three evenings, consisting of the oratorio of "The Creation," the oratorio of "The Messiah," and a great symphony concert. Mr. Walter Damrosch will be the conductor, and he will be supported by his Symphony Orchestra and the E. Y.atorio Society Chorus, in addition to a local chorus of three hundred voices trained for the festival, and many eminent soloists. The management is determined to make the School thoroughly representative of the best scholarship of the times. The office address of the School is 150 Fifth Ave., New York.



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Our Book Table.

On Snow Shoes to the Barren Grounds: Twenty-Night Hundred Miles after Musk-Oxen and Wood-Bison. By Caspar Whitney. New York: Harper & Brothers. Price, \$2.50.

Mr. Whitney has given us here the most interesting book of the year. The scenes are new and strange; the descriptions are full and vivid. Through the text and abundant illustrations we are enabled to realize the new conditions and strange facts of the "Barren Grounds" near the Arctic Ocean. He has combined in his story the two qualities of a marketable book—he has something worth telling, and he knows how to tell it so as to thrill the reader and hold his attention to the last. Not many who began to read as the chapters appeared in *Harper's Magazine* failed to follow the story in successive numbers; and not many who open the book will fail to go on to the last chapter. Everything is so strange; the author takes us into a new world, a region of fronts where the mercury easily goes far below zero, where no grass grows, and where none but Arctic life appears. The "Barren Grounds" are a terrible region, "the most complete and extended desolation on earth." This is a desert of 350,000 square miles, where no man, no living creature (save the musk-ox), is able to abide. The cold is intense, and fearful storms sweep the great plain. It is worth a man's life to venture into this stretch of desolation between Hudson's Bay and the Arctic Ocean. But hazardous as was the undertaking, Mr. Whitney ventured, and has brought back a thrilling account of adventures by dog-train into the unknown and far north of our continent. The volume contains twenty-seven chapters of adventure, checked with varied incidents, mishaps and "hairbreadth escapes." It is one of those books we could wish longer, for what we have got has proved such a thorough appetizer that we are prepared to read on indefinitely.

The Preacher's Complete Homiletic Commentary on the New Testament. With Critical and Exegetical Notes by Many Distinguished Biblical Scholars. Vol. I. Matthew. By Rev. W. Sunderland Lewis, M. A., and Rev. Henry M. Booth. New York, London and Toronto: Funk & Wagnall Company. Price, \$1.

This volume is designed both to inform and inspire; to give the materials for thought, and to aid in rousing the mind to investigate. It is not a labor-saving machine by which sermons may be turned out ready-made; it is, rather, a bed of seed-thoughts in which the active mind of the preacher will find inspiration and suggestion for his work. It is, therefore, the best kind of a help—a help which does not paralyze the preacher using it. "Matthew" is the first volume in a series of eleven on the New Testament, printed from imported plates obtained from the London publishers. It answers to a like series on the Old Testament which received eight thousand subscribers on this side the Atlantic. Both series gather the best from all sources; and from these rich deposits of homiletic wisdom the preacher will find points and suggestions of great value in working up discourses for the instruction of the people. This is eminently a preacher's book; it contains such material as will be valued by him. He will often find great homiletic value in a small nugget; the single brief sentence may frequently be expanded into an ample discourse.

With the Fathers: Studies in the History of the United States. By John Bach McMaster. New York: D. Appleton & Company. Price, \$1.50.

Professor McMaster is a conspicuous and honored historic student. The volumes he has published on the history of the United States show how wide and firm a grasp he has upon the facts and principles of the American government. The thirteen essays contained in this volume make a collection of side-studies based on his historic knowledge. "The Monroe Doctrine," "The Third-Term Tradition," "The Know-Nothings," "Constitutional Interpretation," "Is Sound Finance Possible under a Popular Government?" and "The Struggle for Territory," are discussions of these questions in their historic relations. They exhibit the author's fullness of knowledge, his comprehension of the principles involved, and his skill at exposition and elucidation. The historical student will certainly wish to go through this little volume, for its glances at our great and marvelous history. These admirable papers first appeared in the *Forum*, the *Century*, and *Harper's Magazine*, and they have so much that is valuable that they may well be preserved in this more compact form. Many of the points here discussed have come up more than once in our history, and are destined to reappear in the future.

Social Meanings of Religious Experiences. By George D. Herron. New York: Thomas Y. Crowell. Price, 75 cents.

In the department of Christian Sociology Dr. Herron is an enthusiast; zeal for his new studies has eaten him up, making him a man of one idea and one work. He writes and speaks well, informing the intellect, enkindling the imagination; but even the appreciative critic feels that he leaves something to be said. His studies are homispheres of truth rather than the complete spheres. He is valuable in his inspiration and suggestion rather than in the complete furnishing of data and conclusions. This volume contains a series of six addresses delivered in Boston. They treat of "The Affections as Social Energies," "Economics and Religion," "The Leadership of Social Faith," "Repentance unto Service," "Material World and Social Spirit," and "The Appeal of Redemption to Progress." They are all remarkable for what they do not, as well as for what they do, say. The student of economics will find his words quick and inspiring.

Poems and Ballads. By Robert Louis Stevenson. New York: Charles Scribner's Sons. Price, \$1.25.

This handsome volume contains a large number of poems, all of them brief, and many of them mere waifs of song; but all of them possess life and fire. Many of the subjects take us away from our every-day life; and, for this reason, however excellent, they fail to come home to "the business and bosoms" of common men; they are beyond their range. This, however, is not true of all. There are gems which will be appreciated by the ordinary reader. The same power of beautiful and forceful expression is found in Stevenson's poetry as in his prose.

Fifty Social Evenings for Epworth Leagues and Home Circles. By Mrs. Annie E. Smiley. Second series. New York: Eaton & Mains. Price, 25 cents.

The author of this book has taken great interest in the development of the Epworth League by both personal activity and by the use of her pen. The first series of these entertainment papers was so well received that the writer finds encouragement to issue another series. We trust the present will be as favorably received as was the former volume. Mrs. Smiley exhibits an acquaintance with young life, and knows well how to join instruction with recreation. These "fifty social evenings" will afford a world of amusement to juvenile circles, for which they were prepared.

A Gentleman's Gentleman. Edited by Max Pemberton. New York: Harper & Brothers. Price, \$1.25.

This volume contains passages from the life and strange adventures of Sir Nicholas Steele, Bart., as related by his valet, Hildebrand Bigg-Steele is a debased member of the aristocracy, an adventurer of a low type, whose vile deeds are detailed by Mr. Pemberton. The adventures run through many countries. He sells bogus diamonds in England, attempts a theft at a wedding, and in Russia fights a duel. Altogether the story expresses the fog end of the English aristocracy.

Mark Hedron. By Alice Ward Bailey. New York: Harper & Brothers. Price, \$1.25.

The author has made a study of "Christian Science," or faith-healing by suggestion, and has brought out many of the results in her book. The story is written with much spirit and fullness of information. Dr. Lyman's sermon, Mark's view of life and protest against the reputed fraud of his practice, the Hindu philosopher's lecture, and the breaking the engagement by Eloise, are striking passages. The railroad strike in Chicago comes in for a photographic presentation.

The Uncommercial Traveller, and Child's History of England. By Charles Dickens. New York: Macmillan & Company. Price, \$1.

This is the latest instalment in Macmillan's uniform edition of the great novelist. This reprint is taken from the author's corrected edition of 1867-'68, with an introduction and notes by Charles Dickens the Younger. The edition is both cheap and excellent. The binding is firm, and the print open and easy to the eye.

Southey's Life of Nelson. Edited, with an Introduction and Notes, by Albert F. Blaisdell. Boston: Ginn & Company.

Southey was a voluminous writer in both poetry and prose. The "Life of Nelson" is one of his lighter but most attractive essays. Many of his more serious writings are already forgotten, but this little biography is immortal. As issued in cheap and neat form by the above Boston house, it will be read by a large number of boys. It is an admirable boys' book.

THE GLORIOUS LORD. By F. B. Meyer, B. A. (New York: Fleming H. Revell Company. Price, 50 cents.) As a writer on Biblical and experimental subjects Meyer holds a high place. In expounding practical and experimental religion he exalts Christ as the source of salvation and as the supreme help of man. This little book contains eleven brief chapters on the work of the Lord carried on in human experience. It abounds in deep views of the spiritual life and helpful suggestions for the Christian course. — AN ENGAGEMENT. By Sir Robert Peel. With a frontispiece by E. Frederik. (New York: Frederick A. Stokes Company. Price, 50 cents.) The author of this brief story brings down a great name from the past, and furnishes to the current generation a clever bit of fiction for spare-hour reading. Arnold Hopetown and Miss Carstairs are the hero and heroine, and the drift of the story concerns the way their engagement came about. — GOSPEL PICTURES AND STORY SERMONS FOR CHILDREN. By D. W. Whittle. (New York: F. H. Revell Company. Price, 50 cents.) We have had several books with topics for children; this one has, in addition, one or more pictures for each topic. The little volume contains six sermons, as follows: "The Poison Sermon," "The Magnet Sermon," "The Candle Sermon," "The Heart Sermon," and two sermons on the Com-

mandments. The topics are clearly presented.

— STEPS FOR BEGINNERS. By Asher Anderson. (Boston: Congregational S. S. and Pub. Society. Price, 12 cents.) This is a beautiful manual of instruction for persons seeking the way of life and admission into membership in the church of the Lord Jesus. It explains the nature of the church, the sacraments, and especially experimental religion. It gives advice as to conduct in the Christian course. Much of what the pastor would wish to say to the convert is given in this manual. — WHERE SATAN SOWS HIS SEED. By M. A. Williams. (New York: Fleming H. Revell Company. Price, 50 cents.) This is a plain talk on the amusements of modern society. The devil finds an entrance to many souls by way of the card table, the wine-glass, the theatre, and the dance. One step in the wrong direction leads to another and another until ruin is reached. The author has had much experience as an evangelist, and has found these four sources of temptation the most dangerous to those desirous to enter the kingdom. He puts the case strongly and fortifies his positions by quotations from leading teachers in the church. — HYMNAL FOR PRIMARY CLASSES. A Collection of Hymns and Tunes, Recitations and Exercises. Compiled by a Teacher of Long Experience. (Philadelphia: American Sunday School Union.) A book of fine appearance, firmly bound, and composed of choice selections from the best hymns and tunes. The collection represents the work of many years, and was gleaned from various sources by one capable of appreciating the best. To the hymns and tunes is added a manual containing questions and answers and simple prayers and orders of service. — HENRY W. GRADY: THE EDITOR, THE ORATOR, THE MAN. By James W. Lee. (New York: Fleming H. Revell Co. Price, 50 cents.) Grady was one of the most remarkable men of the South. Hampered by the traditions of the past, his gaze was yet into the future. Active, earnest, hopeful and magnetic, he won the favor of all classes, North and South. This great life had a mission to his section, his country and his generation. The book is not a biography; it contains three striking essays on the man and his work as editor and orator. The nature of Grady was frank, sympathetic, generous and noble. — JOHN WESLEY'S TRANSLATIONS OF GERMAN HYMNS. By James Taft Hatfield. (Baltimore: The Modern Language Association of America.) In this monograph Mr. Hatfield presents the results of his studies on the twenty-nine hymns Wesley translated from the German. The sources are detected, and, in each case, the English of Wesley is compared with the original.

THE PRINCESS: A MEDLEY. By Alfred Lord Tennyson. Edited, with notes, by Henry W. Boynton, M. A. (Boston: Leach, Shewell & Sanborn. Price, 25 cents.) — EVANGELINE: A TALE OF ACADIE. By H. W. Longfellow. Edited, with introduction and notes, by Mary H. Norris. (Boston: Leach, Shewell & Sanborn. Price, 20 cents.) These two small volumes, bound in buckram, are the latest instalments in the "Students' Series of English Classics," in course of issue by this house. The works are given on clear, firm paper and in fair, open type. The editing is done with care and neatness. Though the works are not overloaded with notes, everything is given which the student may need for an understanding of the text. — POSTAL DIRECTORY COMPILED FROM OFFICIAL SOURCES. (Buffalo: Matthews-Northrup Company. Price, 15 cents.) This very convenient and useful manual touches upon every matter connected with the American postal service, such as postal rates, laws and regulations. It makes a paper-bound volume of 100 pages, with matter carefully selected and arranged alphabetically. It is a sort of necessity for every one.

Magazines.

— The *Magazine of Art* for June has three full-page pictures—"The Top of the Hill" (frontispiece), etched by R. W. Macbeth from the painting by W. Dendy Sadler; "Sir John," by Madame Ronner (photogravure); and "Study of a Head," by T. C. Gatch. An interesting biographical sketch of W. Dendy Sadler, the English humorist and genre painter, is given by W. L. Woodroffe, embellished with a portrait and seven illustrations of his works. "The Royal Academy, 1896," "The 'Evil One' in Art: Early Conceptions," "The Coin of the Realm," "The Western Islands," "Sport in Art: Shooting," with the "Chronicle of Art," constitute an entertaining list for the art reader. (Casell Publishing Co.: 31 East 17th St., New York.)

— The *North American Review* for June closes the 193d volume. The twelve articles of

the number treat in an able way some of the current topics of the hour. Mr. Carnegie thinks "The Ship of State Adrift" under Cleveland. Dr. J. H. Senner considers "Immigration from Italy," and thinks we might avoid any evil consequences by the proper distribution of the new population. W. J. H. Traynor has an able article on "The Policy and Power of the A. P. A." "The Outlook for Silver," "Progress of Theosophy in the United States," and "Dreams and their Mysteries," are other titles. N. S. Shaler has a solid and sensible paper on "Environment and Man in New England." Mr. Gladstone reaches his sixth instalment of "The Future Life and the Condition of Man Therein." (North American Review: 3 East 14th St., New York.)

— *Appleton's Popular Science Monthly* for June contains thirteen contributed articles. The biographical paper, with a portrait as a frontispiece, is of James Blythe Rogers, of Philadelphia. Herbert Spencer furnishes a study on "The Metric System." L. G. McPherson discusses "The Monetary Problem." Alice B. Tweedy has "Woman and the Ballot," showing that woman has a right to, and needs, the ballot. J. W. Spencer tells "How the Great Lakes were Built." The articles are suggestive and readable. The number is an extremely good one. (D. Appleton & Co.: 72 Fifth Ave., New York.)

— *Music* for June contains a valuable article on "Music in American Universities—Yale, Vassar and Columbia." "Music in the Language of the People" is ably treated by Karleton Haskett. "Jenny Lind's First Concert in America" is well described by Ira G. Tompkins. The student of music will find in every article something of interest. (Music Magazine Publishing Co.: Auditorium Tower, Chicago.)

— In a way never before known in history, the rich and the poor are studied in contrast. It is a favorite notion with Socialists that the rich are growing richer and the poor poorer. Mr. Hobson, in a late number of the *Contemporary Review*, defended a thesis of that kind. In the June issue Mr. W. H. Mallock criticises his facts and fancies, showing that poverty is caused by certain individual tastes, habits and aspirations rather than by the existence of a social condition unfavorable to the poor. The rich have profited by the new conditions of civilization; but the poor also have been gainers in a large degree, and would have been gainers on a larger scale if they had possessed the capacities, training and habits of the rich. The thoughtful person will be interested in W. W. Peyton's paper on "Incarnation," a study in comparative religions. Of the ten articles in this number the reader will be specially interested in Emile M'Master's description of "The Highlands of Natal." The country is as large as New England and rich in agricultural resources. It is the gateway from the coast to the gold and diamond lands of the interior. (Leonard Scott Publication Society: New York, 231 Broadway.)

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Obituaries.

Holman.—Rev. Sullivan Holman, son of Calvin and Esther P. Holman, was born in Hopkinton, N. H., June 13, 1820, and died in Nashua, N. H., April 15, 1896.

He was converted at Church St. M. E. Church, Boston, in October, 1835, and was received into full connection in 1836 by Rev. Abel Stevens, D. D. In 1838 he was licensed to preach. This license was renewed in 1839, under Rev. Jared Perkins, and later, at Concord, under Rev. Wm. D. Cass. He was educated in the district schools of his native town, and in the academies at Holliston, South Newmarket and Wilbraham. He joined the New Hampshire Conference at Claremont, June 22, 1843, and two days later was ordained local deacon by Bishop Waugh. May 13, 1849, he was ordained elder at Lancaster, N. H., by Bishop Hamline.

He was twice happily married. Oct. 8, 1840, he was wedded to Miss Asenath Stevens, of Salisbury, N. H. They had one son, George Sullivan Holman. Mrs. Holman died Jan. 21, 1885, and the son died several years later. April 15, 1888, he was married at Concord, N. H., to Miss Harriet F. Ayer, of Concord, by Bishop O. C. Baker. They had two children, both of whom died quite young.

Mr. Holman was chaplain of the N. H. Legislature in 1853. For the past fourteen years he has been a trustee of the New Hampshire Conference Seminary. Under the presiding elder he served the charge at Putney, Vt., in 1841-'42, where he secured the building of a substantial brick church which is still standing. His subsequent appointments were as follows: North Charlestown, 1843; Cornish, 1844-'45; Warren, 1846-'47; Plymouth, 1848-'49; Littleton, 1850-'51 (where he had a great revival); Newport, 1852-'53 (where he had a great revival); Rochester, 1854; Portsmouth, 1855-'56; Great Falls, 1857-'58; Nashua, Chestnut St., 1859-'60; Lawrence (Mass.), Haverhill St., 1861-'62; Portsmouth, 1863-'64; Sanborn Bridge, 1865 (he did not go to this charge on account of the serious illness of his wife); Concord, 1866; Chaplain of the N. H. State Prison, 1867-'68; Montpelier, Vt., the latter part of '69 and '70; transferred to Vermont Conference, '70; transferred to Kansas Conference, '71, where he was stationed at Independence, and later at several other charges; transferred to New Hampshire Conference, '77; chaplain of N. H. State Prison, 1877-'83; supernumerary, residing at Concord, 1884-'85; Lowell and Dracut, 1887; Lowell, Centralville, 1888-'91; Hudson, 1892-'93; supernumerary, residing at Nashua, 1894-'95. During his laborious pastorate at Centralville, Lowell, the church and parsonage were built. It was here that his seventieth birthday was celebrated with speech, poem, song, and many tokens of high esteem.

Mr. Holman's great and well-directed energy brought much to pass. He had a genius for organizing, for church-building and repairing, for pastoral visiting and sermonizing, for training the young, for managing and reforming criminals, and for conducting lecture courses and revival campaigns. In season and out of season, muscle, brain and heart were devoted to his holy calling. Every feature and movement of this man testified to his energy. Monuments of his zeal will abide in the churches he has built, the institutions he has served, the characters he has uplifted, and in the souls he has won. A wide circle will greatly miss him. He was a delightful man in his home. The day of his translation was the twenty-eighth anniversary of his second marriage. On retiring that night he spoke lovingly and tenderly of his long and happy union, and words of appreciation and comfort as only a genuine lover could utter. In the memory of this latest heart-communion the lonely widow has a priceless legacy.

It was a crucifixion to his ardent temperament to pause and surrender to the feebleness of age; but grace triumphed. And now the busy toiler rests from his labors.

His funeral service was held at the Main St. M. E. Church in Nashua, April 19, and was participated in by Presiding Elder Baketer and Revs. J. M. Durrell, C. W. Rowley, D. D., C. U. Dunning, and J. W. Adams. Other members of the Conference were present.

Emulating his virtues and inspired by his devotion, may all of us who knew him so run our race as to be permitted to enter in to the circle of glorified victors, and thus renew our fellowship with him forever! J. W. ADAMS.

Lawton.—Miss Rebecca C. Lawton died in Newport, R. I., April 30, 1896, aged 62 years and 3 months.

In early life she became interested in the teachings of the Bible and accepted Christ as a personal Saviour. For more than forty-three years she was a faithful member of the First Church in Newport. Her sense of hearing became impaired several years since, depriving her of many social and religious privileges; yet she retained a lively interest in the church and was often inquiring what she might do for others.

Her last sickness was brief. In this time of her suffering she feared that she was making trouble for others, appearing to have a keener sense of the burdens of her friends than those of her own, carrying out the Pauline idea of looking "not every man on his own things, but every man also on the things of others." A quiet, unostentatious life of sympathy toward the suffering and of doing good as we have opportunity is a blessing to any community. The light of such a life has been quenched on earth to be rekindled with new lustre in the eternal kingdom of our Lord and Saviour Jesus Christ. J. H. ALLEN.

Files.—Ellen May Files was born at Sebago, Me., Aug. 27, 1850, and died at Gorham, Me., April 21, 1896.

Mrs. Files was the only daughter of Daniel and Mary A. Douglass, who in feeble age are left with lonely hearts, yet they joy in the hope of the future meeting. She was married to Herbert Files, Nov. 18, 1874, and to their home came four children—three daughters and a son—who have received the training of this gentle-spirited, wise-hearted Christian mother. Today they "rise up and call her blessed; her husband also, and he praiseth her."

Mrs. Files was happily converted in her thirteenth year, and joined the church at Gorham under the pastorate of Rev. C. A. King. From a child she was interested in all the work of the church, ready to do her share in all enterprises which commended themselves to her conscience as for the glory of God. Through her whole life she has maintained a consistent Christian walk, and in her the graces of gentleness and patience, coupled with remarkable self-control and wisdom in judgment, have been exemplified.

Though shut away from the active duties and privileges of the church for the past few years, owing to feeble health, yet her interest never flagged, and she was always anxious to learn from her pastor or visiting church friends of the prosperity of Zion. As the end drew near, her

resignation to God's will was complete; all fear was gone, and she rejoiced in the assurance of an abundant entrance to and rest in the Father's house. E. C. BRADDOCK.

Hardison.—John J. Hardison was born in Lebanon, Maine, June 14, 1825, and died at Newburyport, Mass., May 24, 1896.

Mr. Hardison was converted and joined the Washington Street M. E. Church twenty-five years ago, during the pastorate of Rev. E. C. Parsons. For many years he had been a leading official in this church. He gave liberally of his time and substance for the promotion of his Master's cause. No man had been more loyal to the church of his choice than he. He stood by in evil and good report down to the close of his life. He was in the best sense a pillar in the church of Jesus Christ.

Mr. Hardison had been confined to his room several months, and suffered much; but his faith was firm to the end. In his death this church loses a wise official and a man of high Christian character. A wife and son remain to mourn their loss. J. H. S.

Salisbury.—Mrs. Charlotte A. Salisbury was born in Portsmouth, N. H., April 12, 1814, and died at her home in Providence, R. I., Dec. 29, 1895.

She was converted when fourteen years of age, and for a number of years was a member of the Congregational Church. She joined the Methodist Episcopal Church in East Weymouth in 1844. She came to Providence thirty-eight years ago, uniting first with the Mathewson St. Church, and later with Trinity.

The Christian life of Mrs. Salisbury was active, animated, systematic. She was a worker. She was a strong advocate of temperance reform, joined the crusade, and entered saloons to pray and chide. She was a constant, intelligent student of the Word. She took Zion's Herald for years, and was to the last an interested reader of its pages.

The Sunday before her death she attended church. Four days before her departure she was taken two miles to call on friends. The summons came suddenly, but she was ready. J. M. TARKER.

Wilkinson.—Gertrude Wilkinson, daughter of Frank Wilkinson, was born June 16, 1876, and died May 10, 1896, aged 20 years, 11 months and 10 days.

She was baptized at the age of nine years by Rev. Charles Tilton, and received into the City Point Methodist Church when fourteen years of age, and continued a worthy member of the same until the day of her decease.

When only thirteen years old she became organist of the church, and for eight years continued in that position, until summoned to unite with the choir of the eternal world.

While at the regular Friday evening prayer-meeting, after having presided at the instrument during the service of song in her usual health, the stroke came, and without a word she passed from the activities of earth to the country of eternal youth. W. A. WOOD.

Gross.—Irene Treat Gross was born in Frankfort, Maine, May 4, 1836, and died in Searsport, Maine, April 12, 1896, in her 60th year.

She was a sister of the late Col. Amos B. Treat, and cousin of the late Albert Peirce, of Frankfort, and of Mrs. Maria Cushing, of Boston. Converted at the age of nineteen, she became a member of the Methodist Church in Bucksport, Maine.

She was married, Sept. 3, 1852, to Edward T. Gross, of Orland, Maine. They were blessed with ten children, only four surviving them—Mrs. Henry Kelley and John I. Gross, of Boston; Eugene K., of Windham, N. H.; and Edward A., of Searsport, Me., where she spent the last six years of her life.

She was a busy, faithful Christian wife, a wise, patient, self-denying mother, and the doors of her cordial home swung wide in hospitality. Kind and gentle toward all, devoted to her duties, she lived a beautiful Christian life, and passed away in peace and triumph. She was a constant reader of Zion's Herald, and the contents cheered and comforted her declining years. A. M. K.

Lee.—Susan T. Lee, wife of Captain Edward Lee, was born in Newburyport, Mass., October, 1829, and died in that city, April 20, 1896.

She was converted and joined the Liberty Street (now Washington Street) Methodist Church forty-five years ago, during the pastorate of Rev. J. W. Perkins, and in all these years has labored faithfully for the advancement of the church. During the last years of her life she suffered much with rheumatism, yet attended the services at the church as often as her strength would permit. A husband, brother, and sister mourn their loss.

Parson.—One week from the day of Mrs. Lee's death her eldest sister, Miss Sarah E. Parson, died at the home of her brother-in-law, Captain Lee, aged 71 years.

Miss Parson, like her sister, had been a lifelong Christian, and for many years a member of Washington Street Methodist Church. These sisters lived together several years before their death; they joined each other in that world where partings are never known, after one week's separation. Miss Parson was deeply interested in the spiritual work of the church, and sustained the religious services to the end of her life.

In the death of these two godly women this church meets with a great loss, but we are cheered in the thought that, though they are gone, their works remain. J. H. S.

Smith.—Edmon H. Smith was born in Bradford, Vt., in 1823, and died in Topeka, Vt., May 24, 1896.

Mr. Smith was converted at Lowell, Mass., early in life, and immediately joined the M. E. Church, in whose fellowship he has been a worthy member for a long term of years. During much of his life he was steward and class-leader.

He came to West Topeka about 1850, and for many years he followed his trade, building many houses there and in the vicinity. In 1860 he bought a farm and built a beautiful home on Zion's Hill, just east of West Topeka, where our preachers always found a cordial welcome in a most hospitable retreat. He was a liberal supporter of the church, and his benevolence was especially helpful in often bringing up the balance of the pastor's salary. He was well

informed concerning the enterprises and achievements of the church, and for many years was an ardent reader of ZION'S HERALD. This excellent man died as he lived—a man of God. The church, neighborhood and family have sustained a great loss, but heaven is all the richer for such transfers. CHURCH TABOR.

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